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A STUDY OF WORSHIP FORMS

IN THE ASSEMBLIES OF GOD DENOMINATION

by

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To Carol Joye

Christian worship is the most momentous, the most urgent, the most glorious action that can take place. KARL BARTH

PREFACE

In approaching an evaluation of the worship forms of the denomination known as the Assemblies of God, I realized no treatment of this subject had previously been attempted and written material relating to it was extremely scarce. For that reason a questionnaire was mailed to 300 Assemblies of God congregations in 39 states and the District of Columbia.[1] The respective congregations of the General Council of the Assemblies of God, Inc., maintain 8,452 churches in the United States. While professional measuring services generally require a spread of 5%, we have initially contacted less than 4% and have taken the first 100 returned questionnaires as the basis of evaluation. With a reading of a little over 1%, our observations can only be suggestive and not definitive.

According to Frederick McDonald of Stanford University, any adequate measurement procedure must have two characteristics: (1) reliability, and (2) validity.

> A measurement procedure is reliable in the degree to which it is consistent and stable. A measurement procedure is valid in the degree to which it provides us with a sample of the behavior that we wish to measure.[2]

A conscientious effort has been made in both the design and administration of the questionnaire to be consistent and stable to

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[1] See Appendix I.

[2] Frederick J. McDonald, Educational Psychology (San Francisco: Wadsworth Publishing Co., Inc., 1960), p. 564.

insure reliability. Built-in safeguards (i.e., names of pastors or churches were stipulated as NOT required) contributed to the motivation of a valid response. Many innovations in the measuring device are now seen to be desirable. Nevertheless, basic patterns in worship forms within the Assemblies of God denomination are discernible and, to the degree of their validity, are predictive.

I wish to express my sincerest appreciation to Donald Macleod, Th.d., of the Department of Practical Theology, for the many personal kindnesses which he has expressed to me in the preparation of this material. His encouragement as friend and guidance as professor has made this study possible. An expression of gratitude is extended to the Reverend Mr. Thomas F. Zimmerman, General Superintendent of the Assemblies of God, for his assistance and full cooperation in the preparation and administration of the questionnaire. I am also indebted to the faculty and staff of North East Bible Institute at Green Lane, Pennsylvania for their generosity in time and use of facilities. Finally, a word of appreciation is also expressed to my wife, Carol, whose contributions as typist and counselor were given unhesitantly.

Frank Masserano

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INTRODUCTION

The General Council of the Assemblies of God, Inc., has been the subject of growing interest and concern in recent years with the advent of "Neo-Pentecostalism" or what some have called the "Charismatic Revival" within the old-line denominations. The Assemblies of God has received this attention primarily because of its conspicuous position as the largest Pentecostal denomination in the United States. A quick résumé reveals something of their present resources and church outreach.

Official Statistics

Churches in U.S.A.	8,452
Church Members in U.S.A.	555,992
Ordained Ministers	10,237
Licensed Ministers	4,999
Sunday School Enrollment	1,008,977
U. S. Colleges and Bible Institutes	9
Military Chaplains	25
Foreign Missionaries (Appointed and approved)	891
Countries served by Missionaries	72
Foreign National Workers	12,927
Foreign Churches and Preaching Points	15,105
Foreign Bible Schools	80
Foreign Membership (Adherents & communicants)	1,472,766
Stations on which Revivaltime is heard	446[1]

Property and Printing

Administration Buildings	3,068,120.00

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[3]Revivaltime is the weekly radio broadcast of the denomination.

Gospel Publishing House	2,927,835.00
Daily Printing of Literature	More than 10 tons[4]

Because of the phenomenal growth of this organization and its church extension in evangelism among the unchurched,[5] it has received acclaim as a leading part of the new "third force" in Christendom. Pentecostalism has achieved an astonishing record of growth throughout the world in half a century. Dr. John Mackay, President Emeritus of Princeton Seminary, states,

> Pentecostalism represents the rediscovery of the Holy Spirit as reality in the life of the Church and in the lives of Christians. Despite all aberrations that may be attached to it in certain places, neo-Pentecostalism is a rebirth of primitive, First-century Christianity. Protestants who glory in belonging to classical or radical Christianity will look down their noses at Pentecostal Christianity only at their peril. For this is a phenomenon of God's springtime. Ecstatic utterance, "speaking with tongues" (glossolalia), has begun to sound in the lives of sober and well-balanced people in university circles, in ministerial groups belonging to the historical churches, as well as among downtrodden masses in Asia, Africa and Latin America. It is a symbol of the fact that the manifestations of the Spirit are not limited to the formulation of sound doctrine, to the development of liturgical worship, or to the creation of church order. . . . The beginnings may be crude, just as the beginnings of man's biological birth are crude. But here, according to every contemporary evidence, is the beginning of new life. And let me repeat what I have often said: Uncouth life is better than aesthetic death.[6]

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[4]Public Relations Office, Assemblies of God Church, October, 1965.

[5]In recent years it has been distinguished as the fastest growing denomination in the United States.

[6]John A. Mackay, Ecumenics (Englewood Cliffs, N. J.: Prentice Hall, Inc., 1964), p. 198.

It is not the purpose of this study to attack or defend the Pentecostal worship forms of the Assemblies of God, but rather to (1) survey early New Testament worship forms, (2) trace the major theological and social-economic historical movements which directly contributed to the organization of the denomination, and (3) to examine present-day worship forms with a view toward comparison. A detailed comparison and evaluation will be left to the individual reader. To endeavor an apologetic at this point would require another thesis of still greater length. In the following examination, if I have spoken uncharitably, it is an error of ignorance and not intent. I have sought to speak the truth in love.

CHAPTER I

TRUE WORSHIP

Any definition which endeavors to define "true" worship stands in danger of being considered presumptuous, but hermeneutics require given methodological principles and they, in turn, presuppose given definitions as touchstones. The Anglo-Saxon term "worship" by way of Middle English signifies "worth-ship"; consequently worship, by the very nature of the term, must declare worth of something or someone. In Christian worship we declare the worth of Christ.

> Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing! And I heard every creature in heaven and on earth and under the earth and in the sea, and all therein, saying, "to him who sits upon the throne and to the Lamb be blessing and honor and glory and might forever and ever.[1]

Our understanding of worship is further enriched by the standard New Testament Greek term translated worship: προσκυνέω meaning literally, "I kiss toward" the connotation being, "I kiss the hand toward" (terms less frequently used: σέβω--to revere; εὐσεβέω--"pious" to God; λατρεύω--serve; δόξα--glory). The force of προσκυνέω is that of doing homage (as discovered in its classical usage). It appears in the temptation account, as well as in the Fourth Gospel's "worship him in spirit and in truth," occurring some sixty-one times in its different forms in the New Testament. The corresponding Hebrew term is חָוָה, "to bow down" or prostrate one's self. It is used in

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[1]Revelation, 5:12b-13.

Abraham's intended sacrifice of Isaac, of Solomon and the Temple and in such Psalms as "O worship the Lord in the beauty of holiness." Etymologically, then, Christian worship reveals man as, "one who declares, by his own humble acts of homage, the worth-ship of his Lord and Maker."[2]

Theologically there is more involved, of course, than simply man declaring Christ's worth. Praise (as proclamation or otherwise) is, in fact, the cream atop the "milk of the Word."[3] Which is to say, it is resultant rather than causative. Because man declares the "worth" of God in Christ does not inexorably mean that he worships God (i.e., "Even the Devils recognize and declare his worth," Acts 16:16-8). Man does not worship as a result of his response to God, rather his <u>response</u> is worshipful as a result of God's ACT (birth, life, death and resurrection of Jesus Christ). It is within the context of "salvation-history" that worship takes place.[4]

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[2]George Hedley, <u>Christian Worship</u> (New York, N. Y.: The Macmillan Co., 1953), p. 2.

[3]I Peter 2:2.

[4]It is interesting to note that Barth generally speaks of <u>Geschichte</u> as being inclusive of Historie except in points which he feels are crucial such as the resurrection. Here he imposes this distinction: Historie is that cold, formal, factual and (as it always should be) neutral recording of <u>events</u> which have (only) <u>happened</u>. <u>Geschichte</u> goes above; it is better understood in that mystical revelation which allows the mind to be vividly aware of the ACT of God in Christ. Historie could only record that Jesus died and became alive again, but <u>Geschichte</u> is God in Christ redeeming man through Christ's death and resurrection. Hence, worship is set within the context of <u>Geschichte</u>.

John Huxtable states, "Christian worship is a dialogue between God and his people."[5] It is a dialogue in which God is the initiating party. Man's response to God is dependent upon his belief in God (Romans 10:9); "the core of worship is belief."[6] Dr. Donald Macleod carries this point further stating,

> Our worship then is the outcome of belief in a God who has done something "for us men and for our salvation". . . . Moreover, the efficacy and quality of our response depends upon the activity in us of the Holy Spirit.[7]

Theologically worship is dependent upon God's ACT, man's belief, and the activity of the Holy Spirit in us.

No analysis of worship could be complete without examining the character of its Biblical definitions. Two scripture references which I consider to be primary are as follows:

> God is a spirit, and those who worship him must worship in spirit and truth.
>
> (John 4:24.)

> I appeal to you therefore brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.
>
> (Romans 12:1.)

While it is true that John 4:24 does not mean that we worship God only "spiritually" and "truly" it is, nevertheless, made clear that we cannot truly worship God in any fashion

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[5] John Huxtable, The Bible Says (London: SCM Press, Ltd., 1962), p. 109.

[6] J. D. Williams, Worship and the Modern Child (London: S.P.C.K., 1957), p. 18.

[7] Donald Macleod, Presbyterian Worship (Richmond: John Knox Press, 1965), pp. 1-2.

other than that which is "of spirit" and "of truth." Here lies the crux between Christian faith and magical cultism or, if you prefer, between the Christian cultus and the pagan cultus. Romans 12:1 is the counter-balance to mysticism in the Christian faith. The phrase, "your spiritual worship" is in apposition not only with "sacrifice" but with the entire rest of the sentence. Paul uses the term "bodies" not to differentiate between "soul" and "body" but rather to represent the "totality" of one's life. Moffatt translates Romans 12:1b with a separate phrase which reveals the meaning of "worship" in the passage and emphasizes the relationships of this clause to the rest of the sentence: "That is your cult, a spiritual rite." Both Jews and pagans had their sacrificial rites, but for "YHWH" the importance of sacrifice lay not in the death of the animal, but in the life given. Paul is saying "Your life's totality given over to God is your rite." It is not necessarily ceremonial, but is λογικὴ. The King James Version has translated this "reasonable" but Hans Lietzmann has shown that the special significance of this word as it is used in this setting is discovered in the use made of it in mystical circles of Paul's day.

> It is clear that this λογικὴ θυσία is the prayer of the divine Logos dwelling in the mystic. This Logos is more than an abstract principle of rationality; he is the very Spirit of God. The term spiritual is therefore a better translation than "rational."[8]

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[8]John Knox, "Romans," The Interpreter's Bible, ed.

The pagan has his mystical rite, while the Christian's spiritual worship lays claim upon the "totality" of his life. "It is necessary to remind ourselves . . . that worship and conduct are inseparably connected in the Christian life . . . they are part of one whole."[9] Accordingly, Christians are to worship God in Spirit and Truth.[10] Yet, our worship, in the broadest sense, is expressed in and through our very lives.

While worship for the individual is existentially personal, it remains in practice inseparably corporate.[11] This is true in our daily living, but is more especially revealed in our Sunday morning worship services. Corporate worship is, for our purpose, that form of worship which is obviously liturgical.[12] Λειτουργία originally referred to a public action

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George A. Buttrick (New York: Abingdon-Cokesbury Press, 1954), Vol. 9, p. 581.

[9]William D. Maxwell, Concerning Worship (London: Oxford University Press, 1949), p. 5.

[10]This involves the mystical presence of Christ--for Jesus Christ is the Truth and his reality as risen Lord is made alive to us through the Holy Spirit.

[11]Here we must be careful not to fall into the trap of arguing which comes first chronologically or whether one can worship personally without, in some sense, representing the corporate body of believers. Personal and corporate worship are inseparable, but from the viewpoint of the believer, personal worship (i.e., worship which does not involve a demonstrated liturgy) appears primary.

[12]Liturgy, in its broadest sense, could be considered as the "grouped" actions of the members of the body of Christ throughout the world--hence corporate worship refers to what I shall call "demonstrated" liturgy.

performed by a respected and trusted citizen for the Greek city-state. It later was used to describe the priestly service in the Jewish Temple. From there it was an easy transition to the Christian context and meaning of the work or service by the people to God.

> In Christian worship the "leitourgia" or solemn service took the form of spoken words or symbolic acts, expressive of relations between God and His special People, in and through Jesus His Christ.[13]

The phrase "personal worship" as used in this study will refer to the actions of worship experienced by the believer while he is physically, though not spiritually, separated from other members of the body of Christ. Richard Davidson's definition of corporate worship may serve as a working definition of a "demonstrated" liturgy as well, "Common worship is what we say and what we do when we stand before God, realizing in high degree who He is and who we are."[14] Hence, one may experience personal worship without "demonstrated" liturgy, but cannot experience corporate worship without such a liturgy. Donald Macleod points this out in saying, ". . . the issue . . . is not, nor can it ever be, a matter of a liturgical versus a non-liturgical service."[15] All Christian worship services are

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[13]H. Wheeler Robinson, "Historical Studies," Christian Worship, Ed. Nathaniel Micklem (London: Oxford University Press, 1959), p. 83.

[14]Richard Davidson, "The Worship of the Reformed Churches," The Presbyterian Register, Vol. XVII, no. 10, p. 292.

[15]Macleod, op. cit., p. 11.

liturgical.

Another term which needs attention is ritual coming from the Latin "ritus" meaning "ceremony." It is a more fitting word for a general application to prescribed or traditional orders of worship. While liturgy more specifically refers to the corporate "acts" of the people in worship, ritual implies a set mode, order, or form in which the liturgical actions take place.

By true worship, then, we refer to man's response to God's ACT in faith (belief) by the action of the Holy Spirit in him and realized both personally and corporately. Corporate worship cannot exist without a demonstrated liturgy and such liturgy requires by prescription or tradition (provided enough time has elapsed for tradition to be formulated) some structure of ritual.

CHAPTER II

THE CHURCH AT WORSHIP IN ITS FORMATIVE YEARS

Sub-Apostolic Worship

William Maxwell uses the term, "Sub-Apostolic Age" to describe what little is known concerning the worship forms of the Church during the first century A.D. Recognizing the Scriptures as the prime source, he further states concerning secular materials,

> Till c. A.D. 140 our only sources of importance are Clement of Rome's letter to the Corinthians (A.D. 96), Pliny's letter to the Emperor Trajan (A.D. 112), and the Didache (c. A.D. 130-40).[1]

Sacramental and Non-Sacramental Worship

It has been advanced that in New Testament times there was no distinctively Christian corporate worship which was not sacramental--the baptismal and eucharist.[2] C. F. D. Moule rejects this position stating,

> . . . Christians sometimes met and worshipped without any distinctively sacramental activity (in the more specific sense) taking place. . . . We know perfectly well that it is possible to preach and worship effectively--that is, with the manifest blessing of God--on occasions when no Sacrament is actually celebrated at the time . . . provided, of course, that those who so worship also worship "sacramentally" at other times.[3]

This is most forcibly pointed out in I Corinthians 14:26.[4]

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[1] William D. Maxwell, Christian Worship (London: Oxford University Press, 1952), p. 7.

[2] Oscar Cullman, Early Christian Worship (London, SCM Press, Ltd., 1953), p. 14.

[3] C. F. D. Moule, Worship In the New Testament (Richmond: John Knox Press, 1961), pp. 61-62.

[4] For a full and lucid defense of this position see

This is not to say that sacramental worship was not common among them. It was, as the Book of Acts, the Epistles, and Revelation reveal. Four basic characteristics of the Apostle's worship which appear are as follows:

(1) For a time, at least, they continued to worship in the temple and synagogues.

(2) They often partook in a common meal known as the ἀγάπη or Love Feast.

(3) They celebrated the eucharist (sometimes as part of the feast, other times separately).

(4) This was often followed by prophesying or speaking in tongues, an ecstatic utterance by those so gifted.[5]

It is important to notice here that the eucharist was commonly celebrated and was the distinctive Christian feature of their worship.

The Atmosphere of Early Christian Worship

The nature of the early church worship was one of enthusiasm and liberty. We cannot begin to understand this until we realize that to these early believers the control of the Spirit in their midst was the dominant operative influence.[6] Their one principle of worship, whether formal or informal, whether sacramental (in its narrow sense) or not, was

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C. F. D. Moule, ibid., pp. 61-64.

[5]William D. Maxwell, op. cit., p. 1.

[6]Alexander B. Macdonald, Christian Worship in the Primitive Church (Edinburgh: T & T Clark, 1934), p. 40.

that all should be done "in the magnetic field of the Holy Spirit."[7] Their holy inspiration (Πνευμα Ἅγιον) was a distinctive mark which sprang from the experience of a fact.[8] The outpouring of the Spirit on the day of Pentecost was not something which they had read about, but was a dynamic in their own lives which caused men to refer to them as "these that have turned the world upside down. . . ."[9] The presence of the Spirit in their lives, coupled with their enthusiasm, resulted in great liberty in their worship service.[10] Spontaneity and variety of experience were predominant and the liturgy (sacred service to God) involved nearly all (each one having a hymn, a lesson, a revelation, a tongue, or an interpretation).[11] There was a permeating spirit of filial love which expressed itself in a common devotion to one another and to Christ.[12]

Grace-gifts

The operation of Grace-gifts in corporate worship was common and were themselves a distinctive mark of early Christian liturgy.

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[7]W. C. Van Unnik, "Dominus Vobiscum," New Testament Essays, ed. by T. W. Manson, ed. A. J. B. Higgins (Manchester: Manchester University Press, 1959), p. 294.

[8]Alexander B. Macdonald, op. cit., p. 40.

[9]Acts 17:6.

[10]II Corinthians 3:17.

[11]I Corinthians 14:26.

[12]Romans 12:3-10.

> For a time such experiences or "Grace-gifts" (χαρίσματα) were widespread in the Church. And no account of early Christian worship and liturgies which fails to reckon with this element of inspired spontaneity, alike in "uttering the word" and in prayer, is really true to all the historical facts of the case. It was a supreme service of St. Paul that he perceived and made clear to others the continuity and homogeneity in spiritual content and essential reasonableness underlying the "diverse operations" of the one Spirit in both the more and less spontaneous forms of expression.[13]

St. Paul speaks of the operations of the Spirit in a three-fold aspect: χάρισμα, referring to the varied gifts bestowed by the Spirit; διακονία, speaking of the variety of services rendered unto God and ἐνέργημα, denoting the varieties of the dynamic workings of the power of God.[14] They are all given by the same Spirit and are mystically interrelated to the personality and natural endowments of the individual.[15] They are distributed to each according to the will of the Spirit of God and for the common good of all. Of the twelve gifts, services, and workings listed, the most phenomenal, no doubt, was "speaking with tongues." Kirsopp Lake points out that this includes both speaking in "another" human language as well as speaking in what is defined as "angelic" language or languages.[16]

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[13] H. Wheeler Robinson, op. cit., p. 84.

[14] I Corinthians 12:4-6.

[15] The Spirit never impinges upon the free will of the individual; Paul reminds us that "the spirits of the prophets are subject to the prophets." cf. Karl Barth, The Doctrine of Creation (Edinburgh: T & T Clark, 1961), pp. 603, 626.

[16] Kirsopp Lake, Earlier Epistles of St. Paul (London: Rivingtons Press, 1911), pp. 241-252.

St. Paul very carefully points out the distinction between the use of GLOSSOLALIA in personal (private devotion) worship and corporate worship. In understanding the nature of the Church at worship during the First Century A.D., it is helpful to look at the principles given for the use of glossolalia in corporate worship.

> Let all things be done for edification. If any speak in a tongue, let there be only two or at most three, and each in turn; and let one interpret. But if there be no one to interpret, let each of them keep silence in church and speak to himself and to God. . . . So my brethren, earnestly desire to prophesy, and do not forbid speaking in tongues; but all things should be done decently and in order.[17]

Much more is said concerning speaking with tongues in one's personal devotion which, undoubtedly, was a common experience to many of them. Paul instructs them all to desire (ζηλόω) spiritual gifts.[18] He goes on to say, "I thank my God, I speak in tongues more than ye all; yet IN THE CHURCH [capitals mine] I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."[19]

> Paul does not attack charismatic gifts as such, for he recognizes that they are eschatological gifts of the Holy Spirit, but his main aim is to bring the recipients to a new understanding of themselves, and in particular to a new understanding of what they have received and of their

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[17] I Corinthians 14:26b-37.

[18] I Corinthians 14:1.

[19] I Corinthians 14:18.

> task WITHIN THE CONGREGATION [capitals mine]. Paul helps the recipients to understand both themselves and their gifts christologically.[20]

According to the New Testament the function of the Holy Spirit is always Christological.[21] The operation of the gifts of the Spirit in worship must always be to bring glory to God in Jesus Christ. It is suggested that the absence of charismatic gifts in present-day worship (within traditional churches) is due to a preference of being spared such fervent manifestation. It is further suggested that this preference is based upon a misunderstanding of the nature of such gifts and their function in the church.[22] William Hahn demonstrates that while the nature of the gifts are Christological, their function is eschatological.[23] The operation of such gifts in the liturgy of sub-apostolic worship served to remind them of the "real presence" of Christ and, no doubt, contributed to their expectancy of His imminent return in Glory.[24]

Maranatha

Perhaps the oldest legacy of common worship which has come down to us is the word "Maranatha." It is composed of two Aramaic words which may be translated either "the Lord

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[20] Wilhelm Hahn, Worship and Congregation (Richmond: John Knox Press, 1963), p. 35.

[21] St. John 16:13-14.

[22] William Hahn, op. cit., p. 35.

[23] Ibid., pp. 35, 36.

[24] Oscar Cullman, op. cit., p. 21. See also his

comes" or "come Lord" and is found in the closing passage of I Corinthians and probably is the underlying basis for the "come, Lord Jesus" found in Revelation 22:20. Its use as a "benedictio" is emphasized by its function in the "Didache" (Chapter X) as the closing act of worship.[25] There is much to suggest that portions of Paul's letters were used directly in early worship services. And it is probable that it was upon the apocalyptic note that the worship customarily ended. If this is true, the closing chapter of the "Didache" is certainly indicative.[26]

There is little evidence to support any "form" of liturgy prior to c. A.D. 130-140. The Scriptural accounts describe a general atmosphere and particular actions rather than describing a worship form (ritual).

> He would greatly err who would seek in the worship of a New Testament Church precise definitions and regulated forms. Within this worship lie the seeds which the centuries will develop; but the forms are in process of being evolved. . . .[27]

The same is apparently true of official Church organization. While certain levels of authority are described, the Church was

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footnote No. 1.

[25]Kirsopp Lake, The Apostolic Fathers (Cambridge, Mass.: The Harvard University Press, 1951), p. 325.

[26]Whether one accepts the apocalyptic tension as normative in the worship form, it cannot be denied that the imminent return of Christ was expected.

[27]D. H. Hislop, Our Heritage in Public Worship

more of an organism than an organization--changing its structure to meet its changing needs.[28]

Second Century Worship

By the turn of the century, however, definite forms of worship were taking shape as Clement's letter (A.D. 96) suggests and as Pliny's letter to Trajan reveals. The Didache (c. A.D. 130) is even more specific, but we must wait until Justin Martyr's account (c. A.D. 140) before we have a sufficient source for a definite outline of the worship service.

The Jewish Influence

Before looking at the outline of the first century service we would do well to recognize the Jewish influence upon Christian worship in general. A close observation of the liturgy of the Christian worshippers reveals the influence of the earlier Jewish Temple worship.

> The temple fulfilled three functions in the religious life of the Jews. It was an abiding reminder of the centrality of the YAHWEH (Jehovah) and his law in the national life. It also gave opportunity for the regular worship of him in praise and prayer and sacrifice. Third, it was the meeting place of the national religious assemblies that gathered to honor God at the festivals of the Jewish year.[29]

Temple worship was primarily the offering of sacrifice and was

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(Edinburgh: T & T Clarke, 1933), p. 64.

[28]Burnett Hillman Streeter, The Primitive Church (London: Macmillan and Co., Ltd., 1929), p. 261.

[29]Horton Davies, Christian Worship (New York: Abingdon Press, 1957), p. 12.

instrumental in giving to Christian worship two basic elements: the idea of "gift" expressed in gratitude through financial offerings, praise and prayer; the idea of communion between the Divine and human.[30] Moreover, we cannot fail to recognize its contributing influence to the concept of God as numinous (i.e., tremendous and mysterious) and the recognition of the "creature feeling" of man.[31]

A second kind of Jewish worship which influnced Christian worship strongly was that of the synagogue. Its major philosophical contributions were two: understanding the liturgy as the local community at worship (κοινωνία); and the teaching (διδαχή) function within the worship service. Its contributions to the form of Christian worship are much greater than that of the Temple. The fact that the early Christians continued for a long time to worship in the synagogues (and in the Temple as well) is significant. Being disbursed as they were, it was much easier to attend the local synagogues than to travel to Jerusalem to worship. This along with the fact that synagogue worship, by its very nature, lent itself more to Christian worship is the major reason it was an easy transition for the early worshipper to make. A comparison of the forms found in synagogical worship services with a Christian worship service of about A.D. 150 reveals the influence.

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[30] D. H. Hislop, op. cit., pp. 59, 60.

[31] Isaiah 6:1-6.

Synagogue Service Reconstructed

1. Recitation of the "Shema":

The "ruler" would summons the "minister" and bid him invite someone among the congregation to do so. A group of prayers and benedictions were recited at the end of the "shema" also by the same appointee. These were done antiphonally.

2. The Pentateuch Lesson:

Originally, when it probably consisted of only a few verses, one person would be asked to be the leader. As Hebrew was not understood by all, the translator (turgeman) rendered the reading, verse by verse, into Aramaic.

3. The Prophetic Lesson:

It was called the "Haftona" or "dismissal" because it was considered the "official" end of the service.

4. Exhortation:

If there should be a suitable person, or persons, present, the "ruler" would ask through the minister: "If ye have any word of exhortation for the people, say on" [Acts 13:15].[32]

Early Christian Service Reconstructed

1. Lections from the Gospels or the Prophets
2. Hortatory sermon by the presiding minister
3. Common prayers for themselves and all men
4. Kiss of Peace
5. Presentation of the elements
6. The Eucharistic Prayer over the Bread and Cup
7. The act of communion

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[32]Paul D. Levertoff, "Synagogue Worship in the First Century," Liturgy and Worship, eds. W. K. Lowther Coarke and Charles Harris (New York: The Macmillan Co., 1932, 1954), pp. 76-77.

8. The collection of alms (mentioned, but not given in order).[33]

It is obvious that the reading of scripture, the homily, prayers, benedictions, and even the use of the psalter, were carried over as definite forms in Christian worship services as early as the second century. They were a blend of demonstrated liturgical form and spontaneous action.

Christian Distinctives

Although the few secular sources available for this period are dated in the second century, many of the seeds from which liturgical action grew, go back to the time of the apostles and their writings. One of the early distinctions between the worshipping Jewish community and its Christian counterpart was that while the Christian quite often attended Jewish services on the sabbath, he also attended a separate Christian worship service of the "first day of the week."[34] This was also often referred to as the Lord's Day[35] in remembrance of the resurrection of Christ. While it is true that it carried a definite historical connotation (creation accounts), it likewise was strongly eschatological in word color.

The term "first day of the week" connects Sunday with

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[33]Justin Martyr, "First Apology," The Fathers of the Church, ed., Ludwig Schopp (New York: Christian Heritage, Inc., 1948), Chap. 67, pp. 106, 107.

[34]Acts 20:7.

[35]Revelation 1:10.

> the past phase of saving history, and with its centre in the resurrection of Jesus . . . the term "Lord's Day" connects it rather with the future. In fact, the day of the Lord--in the Old Testament, the day of Yahwe--has a clear eschatological connotation.[36]

The eschatological inference is carried out even further in the Epistle to Barnabas (XV:8,9) where it refers to the Lord's Day as the "eighth day"--"the beginning of another world."[37] By c. A.D. 140-150 it was referred to as Sunday (pagan etymology) as Justin Martyr records:

> Sunday, indeed, is the day on which we all hold our common assembly because it is the first day on which God, transforming the darkness and (Prime) matter, created the world; and our Savior Jesus Christ arose from the dead on the same day.[38]

This day so special to Christian worship was not at first conceived with any hostility toward established Jewish forms, but rather was an addition which, as time passed, came to take their place altogether. Finally both Jew and Christian had their separate days of worship.[39]

A form of worship which is known as the distinctive feature of Christian worship is, of course, the Eucharist. While it is not our purpose here to defend the various views

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[36] J. J. von Allmen, Worship, Its Theology and Practice (New York: Oxford University Press, 1965), p. 220.

[37] Kirsopp Lake, op. cit., p. 397.

[38] Ibid.

[39] L. Duchesne, Christian Worship, Its Origin and Evolution (London: The Macmillan Co., 1949), p. 47.

concerning the origin (the particular meal and how it came to be known as the Last Supper) of the eucharist, we do well to recognize that there are those who suppose it to be directly related to the Passover Meal; others suggest its evolution to be from the Jewish Kiddush.[40] Still others believe it to be the extention of the common meal which Christ had shared many times with His disciples, but which on the night before His death, He conducted in its unique form.[41] While some hold the Supper to have Jewish antecedents[42] Moule states, "It is impossible to say with any confidence that there are pre-Christian Jewish analogies. . . ."[43] It is exceedingly likely that the identification of Christ's death, typologically, with the Old Testament's paschal concepts and the Pauline eucharistic emphasis worked together to crystallize the Christian understanding of the Lord's Supper. The Didache (Chapters IX, X, XIV) gives us our earliest secular account of the partaking of the eucharist and stipulates forms of thanksgivings concerning the Cup, the broken Bread, and those to be given after the meal. While some make a distinction between the "breaking of bread" and the AGAPE, Martyr's account reveals the early fusion of the

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[40] William D. Maxwell, op. cit., pp. 5-7.

[41] Donald Macleod, Word and Sacrament (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1960), p. 50.

[42] Alexander B. Macdonald, op. cit., p. 4.

[43] C. F. D. Moule, op. cit., p. 23.

synagogue service forms with this sacrament.[44] Donald Macleod considers this a no less crucial event in the progress of Christian worship than the complete break with synagogue worship.[45]

Justin further states concerning the nature of the meal:

> Not as ordinary bread or as ordinary drink do we partake of them, but just as, through the word of God, our Savior Jesus Christ became Incarnate and took upon Himself flesh and blood for our salvation, so, we have been taught, the food which has been made the Eucharist by the prayer of His word, and which nourishes our flesh and blood by assimilation, is both the flesh and blood of that Jesus who was made flesh. The Apostles in their memoirs, which are called Gospels, have handed down what Jesus ordered them to do.[46]

A final distinction of the church at worship in its formative years is the sacrament of Christian Baptism. In the Acts of the Apostles it is mentioned previously to the Lord's Supper (cf. Chapter 2:23, 41 and 42) and is mentioned far more frequently. The reason for this may be because, "the Eucharist, for all its great importance in the Church's life, is, in a sense, secondary, as only a reappropriation and renewal of the definitive fact of Baptism."[47] Baptism was the normative rite of entry into the Christian faith[48] and Holy Communion the

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[44] Supra, p. 22.

[45] Donald Macleod, op. cit., p. 54.

[46] Ludwig Schopp, op. cit. (Apology Chap. 66), pp. 105, 106.

[47] C. F. D. Moule, op. cit., p. 47.

[48] Acts 2:23, 41; 8:13, 16, 36; 9:18; 10:47; 19:3; Romans 6:3; I Corinthians 12:13; Galatians 3:27; Ephesians 4:5; Colosians 2:12; Titus 3:5; I Peter 3:21.

normative rite of sustaining grace within that faith. Concerning mode, neither the Scripture nor the early secular sources are so clear as to leave no room for exception. The statement in the Didache is representative to what I consider a scriptural principle of flexibility and grace.

> Concerning baptism, baptize thus: Having first rehearsed all these things, "baptize in the Name of the Father and of the Son and of the Holy Spirit," in running water; but if thou hast no running water, baptize in other water, and if thou canst not in cold, then in warm. But if thou hast neither, pour water three times on the head "in the Name of the Father, Son and Holy Spirit."[49]

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[49] Didache, VII, The Apostolic Fathers, ed. by Kirsopp Lake, op. cit., pp. 319, 320.

CHAPTER III

THE HISTORICAL HERITAGE OF THE ASSEMBLIES OF GOD CHURCH

Fundamentalism

Fundamentalism has too often been referred to as an agrarian protest movement principally restricted to the South.[1] This understanding is reflective primarily of the fundamentalist controversy of the middle twenties rather than representative of a theological movement. Historiography dealt Fundamentalism a near fatal blow in accepting this popular interpretation suggested by Cole's History of Fundamentalism[2] (the standard authority) and explicitly expressed in Furniss's The Fundamentalist Controversy[3] (the only other major study of the movement). While Cole's book is scholarly and factual, he writes too close to the events themselves to afford the reader a comprehensive perspective. Norman Furniss strictly limits his study to the 1918-31 decade and has been accused of inaccuracy.[4] Richard Niebuhr, writing immediately following the

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[1] H. Richard Niebuhr, "Fundamentalism," Ed., Edwin R. A. Seligman, Encyclopaedia of Social Sciences, Vol. III, 1935, p. 527.

[2] Stewart G. Cole, The History of Fundamentalism (Hamden, Connecticut: Archon Books, 1963).

[3] Norman F. Furniss, The Fundamentalist Controversy (Hamden, Connecticut: Archon Books, 1963).

[4] Ernest R. Sandeen, "Toward a Historical Interpretation of the Origins of Fundamentalism." Unpublished paper given at the American Historical Association, San Francisco, January, 1966. Professor Sandeen substantiates this charge in pointing out: "On page (12) Furniss stated that the American Bible League was founded in 1902 (1903 is correct), that ten volumes of The Fundamentals were published (12 is correct), that George F. Wright was an archaeologist (he was a geologist), and that L. W. Munhall was a Methodist evangelist (he had left the

crisis of the controversy, states,

> In recent times the conflict between urban and rural religion took on dramatic form in the theological battles of Modernism and Fundamentalism. The Agrarian leader of the West, Bryan, became not only the champion of its economic interests but of its religion also. In the religious position he and his followers represented were reflected not only the memories and habits of frontier faith but also the experiences of rural life. Modernism, however, grew out of the social experience of the city bourgeoisie as well as out of the impact of the new science on religion.[4]

Niebuhr, Cole, and Furniss are interested in Fundamentalism primarily as a negative social-political force and discuss it as a psychological and sociological phenomenon. Furniss goes so far as to define eight characteristics of Fundamentalism.

1. Fear as a basis of motivation
2. A need for certainty
3. Violence in thought and language
4. The symbol of war
5. Abusive personal attacks upon Modernists and evolutionists
6. Ignorance, even illiteracy
7. Egotism
8. Sentimentality for children.

While these traits may describe some of the participants in the Fundamentalist controversy, they fall terribly short of revealing an adequate understanding of Fundamentalism as a theological movement. Ernest R. Sandeen, Professor of History

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Methodist Church by 1910). I have learned not to depend upon his work even for simple factual citations." Notes, p. 23. It appears that inaccuracy is characteristic of his research (cf. Preface, p. viii).

[4]H. Richard Niebuhr, The Social Sources of Denominationalism (Hamden, Connecticut: The Shoe String Press, 1929, 1954), p. 184.

at Manchester College, has attacked this popular conception stating that scholars in approaching Fundamentalism have failed to recognize it as principally a religious movement with theologies distinct from nineteenth century orthodoxy. Fundamentalists themselves claimed to be interpreting the same old "offense of the cross" with nothing new in the movement "except perhaps the name." The opponents of Fundamentalism were not interested in orthodoxy and allowed the claim to stand, but Sandeen sets forth and defends in his paper the following premise:

> The thesis of this article is that Fundamentalism was comprised of an alliance between two newly-formulated nineteenth-century theologies, dispensationalism and the Princeton Theology, which though not wholly compatible, managed to maintain a united front against modernism until about 1918.[5]

It is my contention that this "coalition theological movement" help set the stage upon which the Assemblies of God emerged.

Dispensationalism

Dispensationalism has its origin, as a movement, in a small British sect, the Plymouth Brethren. Its earliest chief proponent was J. N. Darby.

> About 1830, however, a new school arose within the fold of Pre-millennialism that sought to overthrow what, since the Apostolic Age, have been considered by all premillennialists as established results, and to institute in their place a series of doctrines that had never been heard of before. The school I refer to is that of "The Brethren" or "Plymouth Brethren," founded by J. N. Darby.[6]

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[5] Ernest P. Sandeen, op. cit., p. 4.

[6] C. Norman Kraus, Dispensationalism in America

His break with the established church was not over the question of eschatology, but rather his concept of the Church. The "Church" was not an established organization, but the true body of believers (or bride of Christ). "Christendom" was the Brethren's "designation for organized Protestant and Catholic Christianity."[7] This influenced many of his followers toward an interdenominational ministry. It was some time after his break with the Anglican Church that he developed his interest in prophecy and his resultant dispensationalism. As a hermeneutic, dispensationalism is derived from a cyclical philosophy of history dominated by pessimism. It refers to the division of history into periods or dispensations in which the "ground rules" by which God deals with man vary according to the period. And as man has failed God in every previous era, he will continue to do so. Darby visited America three or four times between 1866 and 1877 and preached in influential pulpits across the nation. More important than his preaching, however, were his Bible Studies which he held with the ministers of the different communities in which he visited. While not being overly successful in influencing the preachers to his

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(Richmond: John Knox Press, 1958), p. 16. Quoted from Alexander Reese, "The Approaching Advent of Christ," An Examination of the Teaching of J. N. Darby and His Followers (Marshall, Morgan and Scott, 1937), p. 19.

[7] C. Norman Kraus, ibid., p. 28.

"anti-Church" views his dispensational teaching was accepted almost as a new revelation from heaven.

Postwar (Civil War) higher critical studies coupled with the New Science was causing serious concern among outstanding leaders in Orthodox circles. This early anxiety took definite form in the rise of the Believers' Meeting for Bible Study in 1876. The first meeting actually took place the previous year as a private study. It met with such success they established it as a public meeting for devotional studies. A. C. Gaebelein states that four of the six who originally met were Nathaniel West. James H. Brooks, W. J. Erdman, and H. M. Parsons.[8] A. J. Gordon was among those who met in 1876. These men deserve to be known as the founding fathers of fundamentalism.[9] The Believers' Meeting for Bible Study became known as the Niagara Bible Conference with its move to Niagara-on-the-Lake, Ontario where it met for some fifteen years (until 1898). Juxtaposition to this movement was established the International Prophecy Conferences, the first conference being held in 1878. While Bible conferences and the Prophecy conferences were two separate organizations with separate objections, the leadership in both was much the same. Darby's influence upon these men is easily recognized in their emphasis upon Bible Study and Prophecy. Dispensationalism in the Bible

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[8] C. Norman Kraus, ibid., p. 76.

[9] Ernest R. Sandeen, op. cit., p. 9.

Conference movement was a dominant force although in the last years (1897-1901) it was to be challenged by postmillennialists within the group. A. J. Gordon had acted as a mediating force between the different camps, both of whom claimed him as a supporter. After his death in 1895 and the death of J. H. Brookes in 1897, a crisis arose over the premillennial tenets of the pretribulation secret rapture of the church and the "any-moment theory." While it is not our purpose to discuss the conflict, it is important to note that younger leaders (i.e., C. I. Scofield and A. C. Gaebelein) emerged as champions of the "dispensational truth" and so completely took the day, "that for the next fifty years friend and foe alike largely identified dispensationalism with premillenialism."[10]

The Scofield Bible, undoubtedly, has had the greatest influence in the spreading of dispensationalism throughout the country. Scofield divided history into seven dispensations as follows:

1. Innocence (the Garden of Eden)
2. Conscience (Adam to Noah)
3. Human Government (Noah to Abraham)
4. Promise (Abraham to Moses)
5. Law (Moses to Christ)
6. Grace (Christ through the present to the Judgment)
7. The Kingdom (or Millenniam).[11]

A comparison with Darby's original outline, while not an exact replica, shows an amazing continuity of divisions.

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[10] C. Norman Kraus, op. cit., p. 104.

[11] Scofield, Rightly Dividing the Word of Truth (no publisher or date), pp. 18-23.

1. To the flood (paradoxical state)
2. Noah
3. Abraham
4. Israel
   A. Under the law
   B. Under the Priesthood
   C. Under the Kings
5. Gentiles
6. The Spirit
7. (The Millenniam).[12]

Princeton Theology

The second theological distinction of Fundamentalism is the Princeton Theology. Born with the founding of Princeton Seminary (1814) it survived as a dominant theological force for a little over 100 years. It was inspired by Archibald Alexander and given formulation in Charles Hodge's Systematic Theology. Competent scholars such as A. A. Hodge, Benjamin B. Warfield, and J. G. Machen defended and modified the Princeton Theology during the nineteenth and early twentieth centures.

> The Princeton faculty never admitted that they were teaching a unique theology, but staunchly insisted that they only intended to defend the system of John Calvin. In this belief they were deceived, both the methodology and the conclusions of their theology differing clearly from the work of Calvin himself and the standard of the Westminister confession.[13]

Sandeen points out the hard "rationalistic" nature of the Princeton Theology of Hodge and Warfield claiming it ignored the criticism of Hume and Kant. "If the Bible was to be

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[12]Arnold Ehlert, "A Bibliography of Dispensationalism," Bibliotheca Sacra, Vol. CII, 1945, p. 87.

[13]Ernest R. Sandeen, op. cit., p. 10.

proven to be God's inspired word, the demonstration must be made on the basis of reason through the use of external marks of authenticity--not inner convictions."[14] Other distinctives were as follows:

1. Verbal inspiration
2. Inerrant in every reference, statistic and quotation
3. In the original autographs.

These articles of belief became the shibboleth of the Fundamentalist movement and its doctrine of scripture.

It should not be surprising that dispensationalism and the proponents of the Princeton Theology should be able to work together against a common foe--modernism--because an overwhelming majority of the dispensational-premillennialists were Calvinist. Although occasional conflict was experienced, they would maintain a working coalition until the late thirties. Fundamentalist theology helped prepare the religious temperament out of which would be born the Pentecostal Revival of 1906.

There were, of course, other contributing factors. Social-economical influences must be seen as "conditioning" elements which encouraged the phenomenal growth of Fundamentalism during the early twentieth century.

Still another influencing force is one which embraced all the above factors in the formative years of Fundamentalism.

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[14] Ibid., p. 11.

It was Revivalism. At the height of Revivalism the Bible Conferences were established. Thousands were added to the churches' rolls who previously had no Biblical orientation. D. L. Moody was, no doubt, the greatest of the professional revivalists, but others followed him in lesser degree of success--R. A. Torry, Wilbur Chapman, Tom Jones, George Steward and Billy Sunday. It was, however, the decline of revivalism toward the turn of the century which left an emotional void in which revivalistic sects, which would draw upon all of the above named influences (in varying degrees), would be born.

> The waning of revivalism in most of the large evangelical bodies has been one of the principal factors in creating numerous revivalistic sects. These have arisen in large numbers since 1880. Most of them were established on a continuous revivalistic basis and are generally relatively small.[15]

Established churches were stayed and cold, often appearing indifferent in regard to the individual. Hence, they were not able to meet the religious needs of thousands of immigrants, both from Europe as well as those "misplaced" Americans who were to be poured into the cities from rural areas.

Theological distinctives, social-economical development and the decline of revivalism all contributed in the formative years to Fundamentalism and helped set the stage for the regretful confrontation of the 1920's symbolized in the

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[15]William Warren Sweet, Revivalism in America (New York: Charles Scribner's Sons, 1944), pp. 174, 175.

Scope's Trial. "Higher criticism" and "evolution" served only as points of open conflict. In understanding Fundamentalism's contribution to the religious environment in which the Assemblies of God Denomination was born and developed, one must look to the early years. Before tracing direct relationship between the early leaders of dispensationalism and the Assembly of God Church, we do well to take into account a separate religious movement which was to play a large role in the evolvement of Pentecostalism.

The National Holiness Movement

The theology of Fundamentalism appears to have been contributed primarily by Calvinists. Professor Sandeen points out that Dispensationalism, by its very nature, demands a Sovereign God, one who succeeds in every division of history regardless of the failure of man to respond in faithfulness. The Holiness Movement seems to have developed quite separately from the origins of Fundamentalism, but adopted many of its theological distinctives during the Controversy period (1920-30). Generally it was true of all the conservative groups of that period of conflict. This coalescence is the major contributing factor, I believe, for the failure of many to recognize Fundamentalism as a distinct theological movement. Its eruption into a political force at this time only served to obscure, in a greater measure, its theological origins.

Perfectionism was first introduced in this country by Wesley, but by the middle of the nineteenth century many Methodists failed not only to practice, but to teach this doctrine. The result was the splitting of factions into small "separatist" bands which became "Holiness" sects or denominations.[16] The two largest dissension groups were the Wesleyan Methodist Church (1843) and the Free Methodist Church (1860). The same concern which initiated their separation caused others of like-mindedness within Methodism to organize a movement to perpetuate the perfectionist doctrines. In 1867 the National Holiness Movement was established, but by 1900 had changed its name to the National Association for the Promotion of Holiness and was representative of nearly all holiness groups.

> This movement was almost exclusively a Methodist phenomenon, led by Methodists, and appealing mainly to Methodists. . . . Soon those who professed or were "groaning after" sanctification began to seek companionship with other congenial souls, drawing apart into "bands, . . ." Later these began to drift together and form holiness denominations; the Church of the Nazarene and the Pilgrim Holiness Church are examples . . . thus the postwar [Civil War] situation bred a swarm of "second blessing" sects, all having the common features of perfectionist groups.[17]

The contribution of the "Holiness Movement" would be both immediate, in the benefaction of early leaders in the

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[16] William Warren Sweet, American Culture and Religion (Dallas: Southern Methodist University Press, 1951), pp. 82-84.

[17] Elmer T. Clark, The Small Sects In America (New York: Abingdon Press, 1959), pp. 72, 73.

Pentecostal Movement, and long-reaching, in its influence of outstanding teachers like A. B. Simpson (founder of the Christian-Missionary Alliance and an early leader in healing) along with Baptist holiness proponents such as R. A. Torry (with his emphasis on "Power" in Spirit Baptism, Acts 1:8).[18]

> The Holiness Movement made two contributions that prepared fertile ground from which modern Pentecost could ultimately spring. First, it introduced to American religion a new interest in "spiritual experiences" subsequent to the "crisis-experience" of salvation, and, second, it produced another wave of motor phenomena which included tongues.
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> The scriptural phrase "Baptism of the Holy Spirit," which was to have an important significance in the Pentecostal movement, was popularized as the name for the experience of sanctification, or "second blessing."[19]

Pentecostalism

The "Pentecostal Movement" or the "Latter Day Outpouring of the Holy Spirit" is generally associated with the turn of the twentieth century (1901) and with the Azusa Street Pentecostal revival (1906) in Los Angeles. However, previous to that dynamic Spiritual awakening, there were isolated experiences of revivalism in America and elsewhere with glossolalia manifestations. To be sure this manifestation of the Spirit may be traced in the church from the Sub-apostolic age to the present,[20] but in the closing years of the nineteenth century there began appearing in increasing numbers non-related occurrences of the outpouring of the Holy Spirit which were

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[18]The combination of Baptist doctrine and holiness emphasis can be traced back to the Keswick Movement in Europe.

[19]Klaude Kendrick, The Promise Fulfilled (Springfield: Gospel Publishing House, 1961), p. 33.

[20]Carl Brumback, What Meaneth This (Springfield:

characterized with "speaking in tongues." These were the early beginnings of what was to become the Pentecostal revival. There were scholars who had predicted such an experience based on Biblical references.[21] Jamieson, Fausset and Brown wrote concerning James 5:7:

> The receiving of the early and latter rain is not to be understood as the object of his hope, but the harvest for which these rains are the necessary preliminary. The early rain fell at sowing time, about November or December; the later rain about March or April to mature the grain for harvest. The later rain that shall precede the coming spiritual harvest will probably be another Pentecost-like effusion of the Holy Ghost.[22]

The clergy and laity responded in varying degrees from rabid enthusiasm to open hostility. In tracing the events of those years, the greatest difficulty is the establishing of adequate sources. Klaude Kendrick in his scholarly and well-documented history of the pentecostal movement states the predicaments.

> The greatest problem involved in the project has been locating adequate sources. The early pioneers of the Pentecostal movement were not scholars, and published little historical material. To complicate the matter further, they attached so little importance to historical data that files of early papers were often destroyed after serving their original purpose. For the same reason few leaders kept personal journals or diaries. What is more surprising, very little material has been obtainable through

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Gospel Publishing House, 1958).

[21] Joel 2:15-29; Acts 1:4; James 5:7.

[22] Jamieson, Fausset, and Brown, A Commentary Critical and Explanatory of the Old and New Testaments (New York, S. S. Scranton and Co., 1873), p. 493.

> personal correspondence except from the prominent officers of Pentecostal bodies; other "old-timers" seem to lack the inclination or stamina to write of their experiences.[23]

Nevertheless, a charismatic movement in its embryonic stage can be detected prior to the birth of the movement in 1901 and the resulting, but somewhat delayed, Los Angeles revival.

There were "outpourings" among the "Gift-people" of Maine in 1873 under the leadership of an Elder William Doughty. The emphasis of this movement was primarily healing. In 1875 R. B. Swan, a pastor and his wife in Providence, Rhode Island, received glossolalia. A Rev. W. J. Walthall testifies that he experienced the same manifestation in Arkansas during the year 1879. Mary Woodworth Etter, a woman evangelist ordained by the United Brethren Church in 1876, states,

> Almost from the beginning of my ministry some spoke in unknown languages. But I did not understand it, and as I was the only leader I did not have much time to investigate and explain it; but I knew it was of God.[24]

Similar experiences are testified to in Ohio (1890), Minnesota (1892, 1895), South Dakota (1896)[25] as well as in other nations of the world.[26]

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[23] Klaud Kendrick, op. cit., p. vii.

[24] Mary Woodworth Etter, Marvels and Miracles (Indianapolis: no publisher stated, 1922), p. 68.

[25] Carl Brumback, Suddenly . . . From Heaven (Springfield: Gospel Publishing House, 1961), pp. 12-17.

[26] Stanley H. Frodsham, With Signs Following (Springfield: Gospel Publishing House, 1946), pp. 9, 10.

The Pentecostal Movement, per se, is generally associated with the ministry of Charles F. Parham. Kendrick refers to him as the "Father" of the movement.[27] He was born and reared in the Congregational Church and very early felt a definite "call" of God upon his life. By the age of fifteen he was enjoying some recognition as a lay preacher. At sixteen he entered Southwestern College in Kansas, but soon lost much of his religious compassion and decided to become a physician. At this point he was stricken with rheumatic fever and felt it was resultant from his decision not to follow the ministry. A rededication followed with what appeared as instant healing to his body which established his faith in a healing ministry. He served as a Methodist minister and later left the organized church to serve in the "Holiness" circles. Because of his great influence upon early pentecostal leaders in America, his theology and its origin are of interest. The tenets of his belief are as follows:

1. Crisis experience at salvation
2. Sanctification (a second crisis experience)
3. Faith healing
4. Premillennialism[28]

All of these, with some exception at point two,[29] may

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[27]Klaude Kendrick, op. cit., p. 37.

[28]Ibid., pp. 38-43.

[29]While the Pentecostal Holiness Church established a doctrine of three "blessings" (i.e., Salvation, Sanctification, Holy Spirit Baptism) for most Pentecostals the sanctification

be said to be representative of Pentecostalism. The "Holiness Movement" heavily influenced this early Pentecostal leader.

> Parham was indebted, then, to the Holiness Movement for major doctrinal tenets--salvation, sanctification, faith healing and Premillennialism--and for the practice of enthusiasm, all of which were to become fundamentals of the modern Pentecostal movement.[30]

It cannot be established with any certainty at this point the explicit nature of Parham's "premillennialism," but I suspect that it was of a dispensational character and hence not contributable to the Holiness movement, but was rather an early overflow effect of spreading Fundamentalism. We shall later establish the direct influence of Fundamentalism upon the theology of the Assembly of God Church. The Pentecostal Movement began on the night of January 1, 1901 with the outpouring of the Holy Spirit with the evidence of speaking in tongues upon the students in Charles Parham's Bethel Bible College at Topeka, Kansas. The great emphasis upon Bible Study had brought to the attention of the students the activity and gifts of the Holy Spirit in the early church. These students were instructed to study the Book of Acts for evidences of the Baptism experience. They reached a decision. Parham states concerning

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terminology and concepts were transferred to a Keswick interpretation of the Holy Spirit Baptism (introduced by Moody upon his return from Europe) and combined with Charles Finney's earlier emphasis upon an enduement with "Power."

[30] Klaude Kendrick, op. cit., p. 45.

January 1, 1901,

> To my astonishment they all had the same story, that, while there were different things which occurred when the Pentecostal blessing fell, the indisputable proof on each occasion was they spake with other tongues. . . .[31]

One of the students, Miss Agnes N. Ozman (the first to receive this experience in the school), describes the event:

> I had been a Bible student for some years and had attended T. C. Horton's Bible School at St. Paul, Minnesota, and Dr. A. B. Simpson's Bible School in New York. In October 1900 I went to this Topeka school, which was known as Bethel College. We studied the Bible by day and did much work downtown at night. Much time was spent in prayer every day and all the time.
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> Like some others, I thought I had received the Baptism in the Holy Ghost at the time of consecration, but when I learned that the Holy Spirit was yet to be poured out in greater fullness, my heart became hungry. At times I longed more for the Holy Spirit to come in than for my necessary food. We were admonished to honor the blood of Jesus Christ and to let it do its work in our hearts, and this brought great peace and victory.
>
> On watchnight we had a blessed service, praying that God's blessing might rest upon us as the new year came in. During the first day of 1901 the presence of the Lord was with us in a marked way, stilling our hearts to wait upon Him for greater things. A spirit of prayer was upon us in the evening. It was nearly eleven o'clock on the first of January that it came into my heart to ask that hands be laid upon me that I might receive the gift of the Holy Ghost. As hands were laid upon my head the Holy Spirit fell upon me, and I began to speak in tongues, glorifying God. I talked several languages. It was as though rivers of living waters were proceeding from my innermost being.[32]

The Keswick doctrine of the Baptism of the Holy Spirit traced through D. L. Moody, R. A. Torry, and A. B. Simpson[33] was to be combined with the Holiness emphasis on sanctification

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[31] Carl Brumback, op. cit., pp. 22,23.

[32] Frodsham, op. cit., pp. 19-20.

[33] A. B. Simpson, Walking In the Spirit (New York:

and enthusiasm in the defining of Pentecostal doctrinal distinctives. Here, however, was the formulation of the doctrine of the Baptism in the Holy Spirit with "speaking in tongues" as the initial evidence.

> It is this decision that has made the Pentecostal Movement of the twentieth century. In revivals of the past, speaking in tongues had occurred, but it was (here) recognized as a spiritual evidence of believers having been baptized in the Holy Spirit.[34]

Parham's "New Religion" did not break out into a great revival, but four years later through his ministry, a pentecostal work was established near Houston, Texas. In 1906 a colored "Holiness" preacher by the name of William J. Seymour was called from Houston to an assistantship in a "Holiness" church in Los Angeles. Although he had not experienced glossolalia himself, his exposure to it in the Houston area was enough to convince him it was true. He began to preach "speaking in tongues" as the initial sign of Baptism. The congregation in Los Angeles felt his message was a challenge to their own Baptism experience (sanctification without an overt sign) and promptly padlocked the door on him. He moved with those who would follow him to a home at 216 Bonnie Brae Street where he and six others received the Baptism with glossolalia. Crowds began to pour into the meetings. They were forced to

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Alliance Press Company, n.d.), pp. 193-234.

[34]Notes used for History of Assemblies of God course taught at Central Bible Institute, p. 10.

move to 312 Azusa Street where one of the most unusual revivals in church history took place. Dr. Erik Routley, in the recent Stone Lectureship at Princeton, referred quite aptly to these meetings as the "Pentecostal explosion of 1906."[35] Literally thousands of lives were to be affected and the Pentecostal experience and doctrine to be spread around the world from this revival mission. Carl Brumback quotes the "Los Angeles Times" regarding Rev. William Seymour as a "self-effacing preacher with a halting delivery . . . easily the least likely candidate conceivable as leader of a momentous religious revival."[36] He also quotes Arthur G. Osterberg who reported in the "Times."

> He was meek and plain spoken and no orator. He spoke the common language of the uneducated class. He might preach for three-quarters of an hour with no more emotionalism than that post. He was no arm-waving thunderer, by any stretch of the imagination.[37]

By 1910 Pentecostal missions were established, without any formal organization, throughout Europe, Scandinavia, Germany, Russia,[38] China, India,[39] Africa, and South America.[40] The revival can be considered nothing short of miraculous.

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[35]Erik Routley, Stone Lectureship, 1966, Princeton Theological Seminary, Lecture IV.

[36]Carl Brumback, op. cit., p. 37.

[37]Ibid., p. 37, 38.

[38]Donald Gee, The Pentecostal Movement (London: Elim Publishing Company, Limited, 1949), pp. 21, 26, 42, 68.

[39]Stanley H. Frodsham, op. cit., pp. 105, 121.

[40]David J. DuPlesis, The Spirit Bade Me Go (Oakland,

The Pentecostal movement had been born.

A Synthesis

Out of the Pentecostal Movement, heavily influenced by Holiness teaching and enthusiasm, coupled with some of the distinctive doctrines of Fundamentalism, the Assemblies of God Church emerged. Charles Parham and his followers from Bethel Bible College had established a contingent of believers under the name The Apostolic Faith. In 1909, however, his leadership was rejected and movement was led by a number of men of whom Eudorus N. Bell, a Spirit-filled Baptist minister, was most influential. He edited the fellowship's paper, "Apostolic Faith." Bell was from Fort Worth, Texas and the movement was strongly established in the Southwest. A series of mergers among other Pentecostal groups (1911, 1912) in the Southeast produced a separate group known as "The Church of God in Christ and in Unity with the Apostolic Faith Movement" with a magazine, "Word and Witness." The use of the name Apostolic Faith in the Southeast area was reflective of Parham's followers who had left the main movement with the rejection of his leadership. In 1913 the editors of "Apostolic Faith," E. N. Bell, and "Word and Witness," M. M. Pinson, decided to merge and take the name of the latter magazine. Having done so, in April 1914 Bell, Pinson and three other men sent out a call

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Calif.: David DuPlesis, 1964), p. 55.

for a "General Convention of Pentecostal Saints and Churches of God in Christ" to their combined list of readers.[41] This convention would prove to be the first meeting of the "General Council" of the Assemblies of God Church.

April 2, 1914, the convention convened at Hot Springs, Arkansas with nearly 300 in attendance. Three days were given to prayer and praise, before the opening on April 6 of the first meeting. E. N. Bell was acting chairman. Of the five men who signed their names to the call, three were previously ordained ministers of denominational churches. E. N. Bell was a graduate of John B. Stetson College and received a Bachelor of Divinity from the Baptist Seminary in Louisville, Kentucky. He did three years of further graduate study at the University of Chicago.[42] J. W. Welch was ordained a minister in the Christian and Missionary Alliance and had devoted himself to the establishing of Sunday Schools for the American Sunday School Union before receiving the Pentecostal Baptism. T. K. Leonard, who gave the organization its first constitutional Preamble and Resolution, its official name and the name of its publishing house, was an ordained minister of the Christian Church before receiving his Baptism in the Pentecostal fashion. The two "Pentecostal" ministers were apparently of Holiness

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[41] Carl Brumback, op. cit., pp. 152-157.

[42] Stanley H. Frodsham, "Preface," E. N. Bell, Questions and Answers (Springfield: Gospel Publishing House, 1923), p. viii.

background.[43]

In this meeting T. K. Leonard's Preamble and Resolution were adopted and several "actions" taken toward establishing a functioning organization.[44] Of interest are a number of observations regarding the Resolution. (1) References to the "old and new covenants" may or may not reflect dispensational influence. Dispensationalism was to have its greatest affect upon the Assemblies in a later period. (2) One cannot help but notice the lack of a definite statement concerning "verbal" inspiration. The resolution speaks of the scripture only as "the inspired Word of God."[45] Its authority as the all-sufficient rule of faith and practice is stated. (3) A statement of an anti-organizational nature reflects Darby's early Anti-Church attitude and mood. (4) Of importance also is their strong emphasis on missions in this first meeting reflecting the influence of revivalism as well as the "evangelistic" nature of the Holiness movement. (5) Finally, the importance placed on Bible Studies and Schools points out the strong influence of

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[43]Carl Brumback, op. cit., pp. 165-169.

[44]For a complete copy of the original Preamble and Resolution, see Appendix II.

[45]Fundamentalistic theology would have to wait until 1961 before "verbal" inspiration would be made an official tenet of the Assemblies of God Statement of Faith. It is significant to note that this is the first change made in their Statement of Faith since its adoption in 1916. The revision also included the insertion of a section on the Deity of Christ, amplification of the section on the Baptism of the

this Fundamentalist emphasis. With the adoption of the Preamble and Resolution the Assemblies of God Church took its earliest official form.

A controversy over the doctrine of the trinity in 1915-1916 forced the formation of a Statement of Faith which served the denomination without addition or revision until 1961. Important distinctions of that Statement are as follows:

1. The Inspiration of Scripture
2. Trinitarian
3. Arminian Theology
4. Water baptism by immersion
5. Institution of the Lord's Supper
6. Progressive sanctification (baptistic)
7. Premillennialism

In seeking to establish the direct effect of Fundamentalism upon the doctrinal position of the Assemblies of God, it is most clearly seen in dispensationalism and premillennialism. Dispensational-premillennialism as distinct from orthodox premillennialism emphasizes the "any-moment theory" and the millennium itself as a fulfillment of prophecy regarding divisions of time. This is certainly reflected in a statement in those original minutes,

> . . . also the prophecy which has been predominant in all this great outpouring, which is "Jesus is coming soon" to this old world in the same manner as He left it to set up His Millennial kingdom and to reign over the

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Holy Ghost, and a few minor changes of descriptive terms.

[46]For a complete copy of the Revised Statement of Faith, see Appendix III.

> earth in righteousness and peace for a thousand years.[47]

Dispensationalism would never become a "tenet" of faith in the Assemblies, but it would become the dominating hermeneutic for interpretation of the Scripture for many years. The growing influence of Fundamentalism in the Assemblies can be observed in the promotion and sale of literature written by the leaders of Fundamentalism. Taking the four years surrounding the height of the Fundamentalist controversy (1924-1928) I have recorded the number of times outstanding Fundamentalist leaders were advertised in the official Assemblies of God weekly, the Evangel. The Gospel Publishing House (official publishing house for the denomination) sold the books of these authors as approved and acceptable materials to their Assembly constituents.[48]

Name	Number of Times Advertised
James M. Gray	45
William J. Bryan	38
A. T. Pierson	33
A. J. Gorden	17
W. E. Blackstone	5
Phillip Mauro	5
C. I. Scofield	5
C. R. Erdman	3

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[47] Combined Minutes of the General Council of the Assemblies of God, April 2-12, November 15-29, 1914.

[48] Charles Finney's doctrine of baptism in "Power" which was pre-Fundamentalist and pre-Keswick also played an influential role. Finney was advertised during this period 23 times.

The Keswick influence is also seen.

A. T. Pierson--see above	
R. A. Torry	50
A. B. Simpson	54

When the Assemblies of God adopted the Baptistic interpretation of sanctification along with their statement designating glossolalia as the initial sign of receiving the Baptism of the Holy Spirit, a great divide was created between them and the Holiness movement out of which many of the earliest leaders came. The "Holiness Movement" has been more bitter in their attack upon Pentecostalism than any other group. Nevertheless, the Assemblies retained many of their Methodistic emphases.

Fundamentalism, however, was to be the major factor influencing the direction and growth of the Assemblies in the later years. The above statistics point out an indoctrination period in which dispensationalism grew in strength. For a "weekly" that advertises extremely little, these men dominate, during this period, the thought patterns of its readers. Dispensationalism was taught at Central Bible Institute (the main Assemblies' Bible School) from 1929-31 by Ralph M. Riggs who published a number of books on dispensational studies,[49] and Frank M. Boyd who also taught for many years at this school as a strong dispensationalist.[50] Rev. Riggs was to serve in

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[49]Ralph M. Riggs, Dispensational Studies (Springfield: Gospel Publishing House, 1948).

[50]Frank M. Boyd, Ages and Dispensations (Springfield: Gospel Publishing House, n.d.).

the highest denominational office in 1959.

It might be well to notice here that the early emphasis placed on Bible Schools was to mark the Assemblies of God as a leader in this field. Today they operate, in the States, some seven Bible Schools besides their liberal arts colleges. Professor George Dollar of Dallas Theological Seminary states concerning the Bible School movement,

> The Bible school has been essentially that of fundamentalist distinctives--a literal interpretation, imminency of His coming, premillennial, dispensational, coupled with an emphasis on Christian service and dedication to soul-winning, Bible study and missions. It only fits the facts to say that the Bible School movement has been the scarlet of American fundamentalism and most fundamentalists are products of this type of preparation.[51]

One of the greatest sources of Dispensational "Truth," per se, within the Assemblies of God Church was the Scofield Reference Bible. In looking through the four years of Evangels I noticed only one ad for the Scofield Bible. Evidently, the publisher of the Holman Bible was the one regular paying advertiser at that time and they did not want any competition. Nevertheless, its impact was to be phenomenal. In an interview with Chester D. Roberson, Professor of Systematics at Northeastern Bible Institute, he states,

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[51]George W. Dollar, "The Early Days of American Fundamentalism," Bibliotheca Sacra, Vol. 123, April-June, 1966, pp. 121, 122. For a more complete analysis of the Bible College movement the reader is referred to S. A. Witmer, Education With Dimension (Manhasset, N. Y.: Channel Press, Inc., 1962).

> I've heard a remark by a fellow teacher that years ago went through CBI before World War II and later graduated from Biblical Seminary with a B.D.; he remarked to me that when he was at CBI if you didn't have a Scofield Bible, you didn't count. So, Scofield's Bible was, I think, the primary reference in CBI and this was probably repeated in the other Bible Schools around the country.[52]

Because of the varying influences upon the movement at its inception there were those who did not then--and never would--accept dispensationalism as Truth. In recent years it has lost the prestige it once held within the Assemblies.

> I use for example our basic doctrine of Dispensationalism. In studying this doctrine I was surprised to find that it is relatively new. And not only is it new, but that its propagater was none other than Dr. Scofield, a Brother who was enthused by this presentation at the turn of the century. The source, being such as it is, gives one permission to question the contents, and as we begin to re-study this doctrine in light of God's Word only, it loses its value because it cannot be substantiated. . . .[53]

In surveying the historical heritage of the Assemblies of God Denomination, one must look deep into the history of Fundamentalism as a distinct theological movement in America. He must also take into consideration the contributions of the Wesleyan Methodist tradition, principally represented in the Holiness sects. These influences, coupled with the birth of the Pentecostal Movement and its adopted Keswick interpretation of the Baptism of the Holy Spirit, distinguished by glossolalia as the initial sign, combined and crystallized to become the Assemblies of God Denomination whose churches (in the states) number over 8300 and whose membership is upwards of 500,000.

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[52]Personal interview. See Chap. VII.

[53]Personal letter, Pastor in Vineland, New Jersey.

CHAPTER IV

WORSHIP FORMS

(Liturgical Actions)

In the truest sense the operation of Grace-gifts[1] in corporate worship is liturgical. Ralph Riggs classifies the gifts as follows:

Revelation	Power	Utterance
Word of Wisdom	Faith	Prophecy
Word of Knowledge	Miracles	Tongues
Discerning of spirits	Healings	Interpretation[2]

For whatever other purpose this classification may serve, it points out that certain Grace-gifts lend themselves more readily to a "demonstrative" liturgy than others. This is particularly true of the gifts of "Utterance." Nevertheless, the contribution to and influence upon the liturgy of all the gifts must be recognized. The Holy Spirit is the dynamic of worship. His function is both christological[3] and eschatological.[4] We will treat only the gifts of "Utterance" as actions of the liturgy. The major source of reference, outside of the questionnaire returns, will be Mr. Rigg's book, The Spirit Himself, which contains the only treatment of worship, per se, available by an Assemblies of God official.

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[1] I Corinthians 12:8-10.

[2] Ralph M. Riggs, The Spirit Himself (Springfield: The Gospel Publishing House, 1949), p. 113.

[3] John 16:13, 14; 15:26; 14:26.

[4] Supra, pp. 23-24.

Prayer

Paul writes of "praying in the Spirit."[5] In response to the questionnaire a large number of ministers contributed the information that they and their congregation prayed "in the Spirit." That is to say the gift of glossolalia functioned as a tool in dimensional prayer. This gift along with "groanings"[6] sometimes manifested itself in corporate prayer. When the gift of glossolalia functions as an action of common worship, generally a silence falls over the rest of the congregation and the prayer or proclamation is INTERPRETED by the same person, or (as most often is the case) by another member of the worshipping body for the edification of the Church. After the interpretation the congregation often responds in a period of verbal praise. After the formal act of worship is completed, there is frequently an altar service (the fellowship of prayer). Glossolalia and groanings are often manifested during this time without interpretation which serves to edify the individual worshipper, but is experienced in a church-family environment.

A further word should be said concerning corporate prayer: the terminology most often used by those commenting upon it was "a concert of prayer." By this is meant a prayer in which the congregation will most likely stand and all pray aloud. Aside

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[5] I Corinthians 14:15.

[6] Romans 8:26.

from the occasional use of the Lord's Prayer, prepared prayers are never used, but each one prays impromptu according to the needs expressed publicly by individuals or the pastor as well as his own needs. Quite often this prayer is confessional in nature as well as petitional. After all have prayed together, an individual who was previously designated by the pastor will close with a prayer of "summation." Sometimes this congregational prayer is preceded or substituted by a pastoral prayer and, in a large percentage of the churches, is followed by having those who need healing to come forward where the pastor and the elders of the church lays hands upon them and pray for their healing. While variety exists, regarding this practice, Divine healing is a tenet of their Statement of Faith. The questionnaire supports this position.

> Divine healing: Do you make prayer for the sick (annointing and laying on of hands) a definite part of the Worship service? If yes, please state it in the above list. If "no" how often do you have a healing service?
>
> | | |
> |---|---|
> | A definite part of the worship service | 50% |
> | Occasionally a part of the worship service or a special service | 46% |
> | Not a part of the worship service | 4% |

Spiritual Singing

In a later section we examine congregational singing and instrumental music in the church. Here, however, we refer to the manifestation of "spiritual songs," that is, singing in an unknown tongue. Scripture quoted in support of this worship

form is,

> Be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart.
> (Ephesians 5:18b, 19 [RSV].)
>
> I will sing with the Spirit and I will sing with the understanding also. (I Corinthians 14:15 [RSV].)

Spiritual songs appeared in the original Pentecostal revival at Azusa Street in Los Angeles during 1906. Frank Bartleman who attended those meetings wrote in his diary,

> It (Spiritual songs) was exercised as the Spirit moved the possessors, either in solo fashion, or by the company. It was sometimes without words, other times in "tongues." . . . Someone has said that every fresh revival brings in its own hymnology. And this one surely did.[7]

The pattern is similar today, only experienced largely in personal worship with glossolalia and interpretation more prevalent in the common service.

Symbols in Worship

A symbol may be an object or an act, whatever its particular form it is a sign. While we most often associate material object with "symbols" in worship, there is no reason why we cannot legitimately designate certain "actions" as symbols. Albert C. Outler quotes Dr. Stanley Leavy as saying, "There are so many symbols and so few things to symbolize."[8]

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[7]Frank Bartleman, What Really Happened at 'Azusa Street'? (Northridge, Calif.: Voice Christian Publications, 1925, 1962), pp. 31, 32.

[8]Albert C. Outler, "Anxiety and Grace: An Augustinian Perspective," Eds. Seward Hiltner and Karl Menninger, Constructive Aspects of Anxiety (New York: Abingdon Press, 1963), p. 89.

The validity of that statement when applied to Christian worship points out that a "variety of religious experiences" will result from existential confrontation. Moreover, legitimate symbols are resultant not causative. The factor of reality, whether concrete or abstract, must first exist before a physical symbol may be derived. Although symbols are objective in expression, they must always be subjective in interpretation. Herein lies the weakness and danger of symbols: not everyone is equally affected by symbolic rites and ceremonies (i.e., liturgical actions). Paul E. Johnson states, "For words and acts of ritual are symbols bearing only as much value as their meaning to each person."[9] Symbols, therefore, are only valid to the degree their relationship to the individual is valid (not pseudo) and cogent. Ralph Riggs has treated in his chapter on Worship a number of manifestations in corporate worship which I classify as symbols: lifting up of holy hands; clapping hands; shouting; dancing in the Spirit; prostration. I maintain these to be symbols of individual and corporate encounter. The factor of reality (i.e., confrontation which includes a form of dialogue) maintains consistency, but the required interpretative process for symbolic expression of that confrontation is affected by personality and environment. The same is true (conversely) of those who observe such symbolic

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[9]Paul E. Johnson, Psychology of Pastoral Care (New York: Abingdon Press, 1953), p. 120.

expressions and seek to make meaningful value-judgments. Because of the singular nature of written source material, I will quote extensively from Ralph Riggs in describing these symbols of "event" in worship.

Lifting Up Holy Hands

> There are, at times, demonstrations and manifestations which occur among Spirit-filled believers which are in marked contrast to the staid, still atmosphere of many modern churches. As saints in prayer or praise lift up their hands and reach out toward God, we have a demonstration which is considered unusual. But have you never read, "I will therefore that men pray everywhere, 'lifting up holy hands,' without wrath and doubting?" [I Timothy 2:8.] And "Lift up your hands in the sanctuary and bless the Lord?" Psalms 134:2. And "Let my prayer be set forth before thee as incense; and the 'lifting up of my hands' as the evening sacrifice?" [Psalm 141:2.] The restoration of this beautiful expression of yearning and yielding toward God should be welcomed.

Clapping Hands

> The world's habit of clapping the hands by way of applause is in reality an imitation of a holy practice. "O clap your hands, all ye people; shout unto God with the voice of triumph." [Psalm 47:1.] Speakers or singers should never be applauded in the house of God, for it is honoring the flesh and has no place in the worship of Jehovah. "How can ye believe which receive honor one of another, and seek not the honor which cometh from God only?" Jesus asked. [John 5:44.] He is a jealous God, and will not give His glory to another. "Do we provoke the Lord to jealousy? Are we stronger than he?" [I Cor. 10:22.] The house of God is the place to honor and worship God and God alone.

Dancing in the Spirit

> The dance also have a holy function as an expression of joy. "Let them praise His name in the dance." [Psalm 149:3.] "Praise him with the timbrel and dance." [Psalm 150:4.] "David danced before the Lord with all his might." [II Samuel 6:14.] Michal, his wife, saw him and despised

him in her heart; and upon his return home, she ridiculed him. David answered, "It was before the Lord . . . therefore will I play before the Lord." God accepted David's method of praise and punished Michal. "Therefore Michal the daughter of Saul had no child unto the day of her death." [II Samuel 6:23.] Let modern Michals take note, and beware!

Loud Shouting

Shouting aloud the praises of God is not foreign to Scriptural worship. "Make a joyful noise unto the Lord, all the earth; and rejoice, and sing praise." Psalm 47:1. On Christ's triumphal entry into Jerusalem "the whole multitude of the disciples began to rejoice and praise God with a loud voice. . . . And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out." [Luke 19:37-40.] Which shall we be: the Pharisees, or those who worship God with a loud voice?

Prostration

The presence of the Lord can become so real and overwhelming that one falls prostrate at His feet. When Daniel saw his great vision, he said, "There remained no strength in me into corruption, and I retained no strength." [Daniel 10:8.] When John saw his vision on the isle of Patmos, he also fell at the Lord's feet as dead. [Rev. 1:17.] The Roman soldiers, when they saw the angel of the resurrection morning, "did shake, and become as dead men." [Matt. 28:4.] It is a spontaneous and perfectly natural reaction to the glory of the Almighty God. Receiving the glorious baptism of the Holy Spirit is an occasion when many fall prostrate under the power of God. Staid congregations still sing: "Oh, that with yonder sacred throng, we at His feet may fall; we'll join the everlasting song, and crown Him Lord of all." And, "At the name of Jesus, bowing, falling prostrate at His feet; King of kings in heaven we'll crown Him, when our journey is complete." Why this pious expression and expectation, with no entry now into that experience which honors God and brings overwhelming glory to one's soul?[10]

The supreme authority in the exercising of Grace-gifts

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[10] Ralph M. Riggs, op. cit., pp. 183-186.

or the experiencing of personal blessings is to be AGAPA. If the "actions" do not "edify the church and profit withal, love dictates that we remain silent and control our spirit and our blessing."[11]

Prophecy

By prophecy is meant both the proclamation of the Kerygma and utterances of a futuristic nature. Pentecostal preaching is best demonstrated by a careful analysis of the sermon of the apostles in the book of Acts. C. M. Ward, "Revivaltime" speaker for the Assemblies of God ABC Network Broadcast, points out the Bible "centeredness" of Pentecostal preaching as well as the Biblical pattern of explanation and exhortation.[12] Could we speak of this as bringing the Living Word to the existential situation? We remember the function of the Holy Spirit is christological (The Living Word) and eschatological. Utterances of a futuristic nature served to reveal the presence of the Kingdom as well as point to the coming of the Kingdom in completion. The importance of the Ministry of the Word in the act of worship appears primary and central, yet it is coupled closely with the observance of the Eucharist.

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[11] Ibid., p. 186, cf. I Corinthians 14:32.

[12] C. M. Ward, "Forward," Guy P. Duffield, Jr., Pentecostal Preaching (New York: Vantage Press, 1957), p. 8.

The Ordinances of the Church

Interestingly enough, the Assemblies of God refer to the sacraments as "ordinances." While I have uncovered no historical support, it evidently reflects an antagonism toward the doctrines of consubstantiation and transubstantiation. The Assemblies of God interpretation of Holy Communion in statement is Zwinglian, but the Reformed tradition of the "Real Presence" is at least demonstrated spasmatically throughout the denomination. Their official Statement of Faith declares,

> The Lord's Supper, consisting of the elements--bread and the fruit of the vine--is the symbol expressing our sharing the divine nature of our Lord Jesus Christ [II Peter 1:4]; a memorial of His suffering and death [I Cor. 11:26]; and a prophecy of His record coming [I Cor. 11:26]; and is enjoined on all believers 'til He come.[13]

It might well be remembered that the man responsible for the drafting of this statement 52 years ago was an ordained Congregational minister. Myer Pearlman, a teacher for many years at Central Bible Institute, in an admirable attempt at setting forth Biblical doctrine for the, then, very young denomination, declared in his text (1937),

> It (the Lord's Supper) consists of a religious partaking of bread and wine which, having been presented to the Father in memorial of Christ's inexhaustible sacrifice, BECOMES A MEANS OF GRACE [capitals mine]. . . .[14]

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[13] See Appendix III, Ordinances of the Church.

[14] Myer Pearlman, Knowing the Doctrines of the Bible (Springfield: Gospel Publishing House, 1937), p. 357.

Professor Pearlman continues and outlines the celebration as (a) Commemoration, (b) Instruction, (c) Inspiration, (d) Assurance, and (e) Responsibility. The Assemblies of God place great emphasis on the frequent partaking of the "ordinance" of Holy Communion as the results of the questionnaire reveal. Ninety percent (90%) stated they observed the Lord's Supper ONCE a MONTH. Communion is open to all believers.

The second ordinance observed by the Assemblies is that of Water Baptism. The Statement of Faith declares,

> The ordinance of baptism by immersion is commanded in the Scriptures. All who repent and believe on Christ as Savior and Lord are to be baptized. Thus they declare to the word that they have died with Christ and that they also have been raised with Him to walk in newness of life. (Matthew 28:19; Mark 1:16; Acts 10:47, 48; Romans 6:4.)[15]

Adult baptism (believers' baptism) by immersion is a tenet of their faith.

Music in the Act of Worship

The great weakness in their use of music is the void created by the lack of many of the great hymns of the Church which are a common heritage to all Christians. This is tragic. On the other hand, the great strength of their music is the large use they make of the musical form which is distinctly American--the Negro spiritual as well as the abundant use of contemporary folk music in gospel-songs. More than one-third

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[15] See Appendix III.

of the hymns and gospel-songs included in the denominational hymnal were written in the last fifty years and a large percentage of these in the last fifteen years. While traditional churches face the perplexing problem of getting their congregational members to sing, the Assemblies of God churches are well noted for the "gusto" in which they enter into congregational singing. They simply enjoy it. In response to the questionnaire the following is noted:

Vocal Music in Worship

We utilize an organized choir

Regularly	74%
Occasionally	3%
Never	23%

Instrumental Music in Worship

We use: (R = Regularly; O = Occasionally)

Organ	R 93%	O N/A		Brass	R 41%	O 30%	
Piano	R 100%	O N/A		Woodwinds	R 30%	O 25%	
Guitar	R 18%	O 35%		Strings	R 34%	O 25%	
Accordian	R 35%	O 37%					

The use of a small orchestra or band is not unusual in the Assemblies of God. Their music is a primary liturgical action in the act of worship.

CHAPTER V

ORDER OF WORSHIP

In all candor, I must confess this section of the questionnaire was the most difficult to evaluate in seeking to establish a norm. The Assemblies of God have no officially recommended liturgy. Since they have no stated order of worship a multiplicity of variations in both terminology and liturgical action is found throughout the movement. The varying forms are in reality secretions of liturgies from many different traditions which differ in quantity and quality with the history of the local congregations. The continuancy of a high degree of variation in worship forms is encouraged by an interpretation of the denominational theological distinctives (i.e., the Baptism of the Holy Spirit and glossolalia as the initial sign) which has revealed itself in a "let the Spirit have his way" attitude. Apparently, an antithesis has been "assumed," in some cases, between order and freedom in the Spirit. Certainly St. Paul's own experiences should refute this concept.[1] In most cases it has probably existed because of a lack of clear delineation in theological education. While indications are that this misconception is in rapid decline it revealed itself in replies from pastors who refused to fill out an "Order of Worship" form and made statements such as,

> We have no form of worship, we may have an outline that we

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[1] I Corinthians 14.

> follow, but it is always subject to a move of the Spirit.[2]
>
> I am opposed to a formal cut and dried format (order of service). I believe that the Holy Spirit should be able to break in at any time He chooses. When we lose this--we've lost everytying![3]
>
> It would seem that the worship of the New Testament was much more free, Spirit led and (had more) congregation participation than our "traditional" order of worship.[4]

Motives of other statements were more questionable:

> My reason for continual change is: (1) to relieve any monotony, (2) To fit the need of that service.[5]

However, 65 per cent did fill out an order of worship that demonstrated in some degree a denominational posture toward a confessional viewpoint.

> First of all as an Assemblies of God Church our form of worship invites the freedom and working of the Holy Spirit as long as it is scriptural, in order, and edifying to the church.[6]

Because of the "voluntary" nature of the request for a worship order, some ministers wrote in detail while others sketched only the barest of outlines. This restricts the extent to which we can reproduce specifics as normative, but a basic order can be determined.

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[2]Questionnaire 92, p. 1.

[3]Questionnaire 42, p. 2.

[4]Questionnaire 59, p. 2.

[5]Questionnaire 51, p. 1.

[6]Questionnaire 87, p. 1.

THE ACT OF WORSHIP IN THE ASSEMBLIES OF GOD CHURCH

A Norm

The Approach

- Invocation
- Congregational singing
  - Hymn No. 1
  - Hymn No. 2
  - A chorus or round
- Prayers:
  - Pastoral
  - Congregational (confessional nature)
    - Often verbal requests are made for needs
    - Often congregation prays aloud together, yet individually
  - Intercession
    - Often the annointing and laying on of hands for healing
- Announcements
- Tithes and offerings
- Special music
  - Choir or soloist

The Ministry of the Word

- Prayer of Epiklesis
- The Sermon
- (Holy Communion first Sunday of the month)

The Fellowship of Prayer

- Hymn No. 3
- Altar Service
  - Invitation to commitment
  - Invitation to the church family to prayer
- Benediction

An example of an outline received which is close to the norm:

<u>Act of Worship</u>

1. We always open our services with Prayer by calling on someone from audience.
2. Call to Worship by pastor . . . few words of exhortation or sometimes an appropriate Scripture from Word of God.

3. Song leader directs song service of worship as led of the Lord. We have no set rule that there must be two or three, except if time does not permit due to special service as missionary, special speaker, etc. We feel the song service is one of most important parts of the Worship service that arouses the people to state of Worship and expectancy for the Ministry of the Word. So we feel one here needs to come prayed up, seeking the leading of the Lord for proper songs in order to direct the congregation in the ministry of song and praise.
4. Prayer. Brief time is afforded after spontaneous praise by congregation for special urgent requests followed by united prayer by everyone and then one person who has been called upon leads in prayer.
5. Offerings:--Tithes and Offerings are received at this time. The people are made to feel, and rightly so, that this is just as important part of worship as any other part of the service. No undue pressure is taken over the people but they are admonished to give unto the Lord HIS TITHE and their love gifts of offerings. Every need of church has always been met this way without pledges on building fund and every need has been fully met thru offerings for the tithes & offerings. A special offering is always taken once a month at close of special missionary speaker which goes for Missions.
6. We try to always have a special number in song . . . solo, duet, trio, quartet and a choir number from time to time.
7. Sermon: The sermon is prepared to fit the occasion. I feel that God's Word is most important part of service. All other phases geared to this end. Personally I use expository messages most times. There are times when special subjects or topics are discussed as the need affords and always as the Lord leads.
8. Communion Service once each month. This service should always be very impressive with rich touch of the Lord upon everyone. There are times when we have the Communion service after the song service before any other part of the service or message as the Lord directs. However, most times after a brief message along this line the Communion service follows. THIS IS ONE SERVICE . . . COMMUNION, THAT WE DO NOT RUSH, FOR TO DO SO IS TO MISS ITS ALL IMPORTANCE "IN REMEMBRANCE OF CHRIST'S DEATH TILL HE COME."
9. Benediction . . . After appropriate closing Hymn or gospel number, after Sunday morning Worship service. However, an Altar Call is always extended and time is given for

> prayer at the altars. SUNDAY NIGHT DURING THE EVAN_ GELISTIC SERVICE AN ALTAR CALL IS ALWAYS GIVEN AND EVERYONE WHO DESIRES IS INVITED TO COME TOGETHER FOR PRAYER AND HEART SEARCHING AROUND THE ALTARS. AFTER ALL THIS IS THE PURPOSE OF OUR COMING TOGETHER AND THE MINISTRY OF THE WORD . . . IF WE FORGET THE ALTAR CALL AND THE PRIVILEGE OF GIVING MEN AND WOMEN AND YOUNG PEOPLE THE OPPORTUNITY OF SEEKING THE LORD FOR SALVATION AND HIS WILL IN THEIR LIVES . . . WE MISS THE PURPOSE OF OUR SERVICES UNTO THE LORD. PRAYER AND INTERCESSION IS MOST IMPORTANT PART OF ANY SERVICE. . . HOW WE NEED TO KEEP THE FIRES OF PENTECOSTAL EVANGELISM ALIVE ON OUR ALTARS TODAY IN THE CHURCH AS WELL AS IN OUR OWN HEARTS.[7]

It must be remembered that the guidance and work (operation of Grace-gifts) of the Holy Spirit in these services take precedence over any ritual (order of liturgical actions) and that the "real presence" of Christ is expected throughout the service.[8]

> However, we are not confined to a program or form [II Tim. 3:5] the past weeks we have witnessed I Cor. 12 in full operation, a true manifestation of I Cor. 13 and I Cor. 14 especially I Cor. 14:40. Several times there was such a move of God that we didn't even get to take the offering--one Sunday the Communion that was scheduled for the morning service was not served until the evening service, with nearly 20 rushing to the altar for salvation and rededication of Christ. Over 150 prayed for in evening service for healing, many delivered from various infirmities, even one young man that had broken his thumb four days before, took off the cast and without pain the thumb was perfectly well. In three months the Sunday School attendance has more than doubled, from 1000 to 1200 in morning service and up to 1300 in evening service is an assurance to me this Pentecostal outpouring is meeting the needs of a spiritually hungry people. . . .[9]

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[7] Questionnaire 81, p. 1.

[8] Matthew 18:20. Cf. Chap. VII, p. 92.

[9] Questionnaire 75, p. 1.

It is safe to say that the leadership of the Holy Spirit is assumed as an a priori fact in the act of worship of the Assemblies of God Church.

CHAPTER VI

CONTRIBUTING FACTORS

In examining present day worship practices in the Assemblies of God Church, one is made vividly aware of numerous contributing factors. These related observations reveal supporting substructure, and lack of it, for the liturgy. It is our contention that a legitimate corporate act of worship must be supported by a valid theological basis and that basis must be intelligible. That is not to infer that knowledge, per se, constitutes worship, but it is to strongly stipulate that corporate worship encompasses mind, emotion, and body. And any act of common worship which fails to involve each and all of these components has failed to avail itself of the fullness of Christ's gift to his Church and stands deficient of "wholeness" (τελειος) in Christian worship.

A Theological Basis

The fact that the Assemblies has no official statement concerning the Act of Worship or a theological basis for worship, aside from the minimum definitions in their Statement of Faith, points out a great need of serious consideration for theological evaluation and designation. In the questionnaire we requested a theological basis to be stated. We listed as examples I Corinthians 14:26 (participation); Acts 2:4 (endowment of the Holy Spirit to the Church); I Corinthians 14 (demonstration of Spiritual gifts); and I Corinthians 11:23-33

(the Lord's Supper). These examples were intended to be suggestive, not definitive, but the results strongly indicate that the pastors had little or no knowledge relating to the subject or an insipid appreciation for writing. The headings and supporting scriptural listings (outside of those suggested by the questionnaire) showed little sigh of any categorical pattern. In listing the returns I will state only the percentages which relate to headings listed as examples. The others were minimal.

Participation in Corporate Worship

I Corinthians 14:26	38%
II Chronicles 5:12-14	Acts 2; 4:23-30
Psalms 5:23; 67:5	I Corinthians 14:15
Malachi 3:10	Ephesians 5:18-21

The Activity of the Holy Spirit in the Church

Acts 2:4	38%
Acts 1:8; 4:23-31; 10:44; 19:6	II Corinthians 4:7
I Corinthians 12:13, 14; 14	II Timothy 1:7

Demonstration of Spiritual Gifts

I Corinthians 14	45%
Mark 16:15-20	II Corinthians 3:6-9
I Corinthians 11:33; 12; 12:13, 14	I Thessolonians 5:19, 20

The Lord's Supper

I Corinthians 11:23-53	41%
Matthew 26:20-29	Luke 22:14-20
Mark 14:12-25	Acts 2:42

Prayer

Matthew 6:9-13; 7:7; 18:19, 20
Mark 11:24, 25
John 9:31; 14:13, 14
Acts 1:14; 2:42; 4:24
I Corinthians 14:15; 162
Ephesians 6:18
I Timothy 2:8
Philemon 4:5-7
Hebrews 4:16
James 5:16
Jude 21

Praise

Psalms 22:3; 66; 107:1-2; 150
Hebrews 13:15

Divine Healing

Isaiah 53:5
Mark 16:8
James 5:14-16

Congregational Singing

Psalms 66; 92:1-3; 95:2; 100:2; 126:2; 149; 150
I Corinthians 14:15
Ephesians 5:19
Colossians 3:16
Hebrews 2:12

Guidance of Worship by Holy Spirit

Psalms 32:11; 47:1; 149:1; 132:16
Matthew 18:20
John 4:24
Acts 2:42-47
I Corinthians 14:26-32
Hebrews 10:25

Testimony Service

Psalms 148
Matthew 10:32
Luke 10:17
Romans 10:9
I Corinthians 14:26

Tithes and Offering

Malachi 3:10
Matthew 23:32
Luke 6:38
I Corinthians 16:1, 2
II Corinthians 8:7
Hebrews 7:1-10

The Ministry of the Word

Nehemiah 8:4-8
Isaiah 6:1-8
Mark 16:15-20
Romans 10:14-18
Acts 2; 3; 4; 4:19, 20, 42-47
I Corinthians 1:8, 21-24; 2:2-5

Water Baptism

Matthew 28:19
I Peter 3:21

Baptism of the Holy Spirit

Mark 16
Acts 2:4; 19:1-6

Other headings listed at least once are as follows:

Assembling Together
Mode of Worship
Scripture Reading
Evangelism
Teaching Doctrine
Fellowship

No reply 31%

Scriptural Sources of Worship Content

An attempt was made to discover the degree of historical understanding prevalent among the denomination's clergy regarding Scriptural sources for the content of Christian worship, synagogue worship, and the Lord's Supper as primary Scriptural sources, traditional Methodism includes a fourth source, namely Pentecost. The questionnaire included all four sources. The results are as follows:

What, in your opinion, contributes to the historical basis for your "form" of worship. (Check as many as you like.)

1.	The Jewish Temple (Isa. 6:1-8)	28%
2.	The Jewish Synagogue (Luke 4:16-21)	40%
3.	The Lord's Supper (Matthew 4:16-21)	61%
4.	The Day of Pentecost (Acts 2:4-41)	84%

Description of markings by groups:

1.	Marked all four	27%
2.	Marked numbers 2,3,4 only	6%
3.	Marked numbers 3,4 only	25%
4.	Marked number 1 only	19%
	no reply	8%

On an individual count it could be expected that Pentecost (with its direct relation to the denominational distinctive) would receive a high degree of selection priority, but an interesting trend in the tallying of marks in groups reveals a larger acceptance of Pentecost and the Lord's Supper or all four sources rather than just number 4 marked or numbers 2,3,4. This would seem to indicate a preference for both New Testament sources or all stated sources including both Old and New Testament.

Theological Tradition

Because the Assemblies of God have no official theological treatise, theological tradition is more often "assumed" than explicitly stated. A crisis in the early years of the denomination (1916) forced leaders to define its official

position concerning the Trinity. Aside from the definition and description contained in the Statement of Faith, no official theological delineation has been attempted. The questionnaire results are as follows:

Do you consider your theological heritage to be:

1.	Arminian (Wesleyan)	78%
2.	Calvinistic	1%
3.	Other (specify)	
	Combination	7%
	Pentecostal	4%
	Biblical Pattern	3%
	No reply	7%

Twenty-two per cent revealed they had little interest in, or understanding of, the history of their own forms of theological interpretation. An absence of worship courses in their Bible School curriculum reveals a need of greater emphasis upon theology as a basis for worship forms.

Education

While widespread interest has been demonstrated in Bible School education, and to a lesser degree interest in liberal arts training,[1] the standards of educational requirements for their ministers has been exceedingly low until recent years. A current article in Christianity Today states,

[1]The Assemblies of God rank first in the operation of Foreign Bible Schools and maintain seven Bible Schools within the United States. They have two liberal arts colleges which recently received full accreditation, beside the operation of two junior colleges.

> Ministerial candidates are now facing tougher educational requirements. In . . . [the] Assemblies of God Churches, ordination now requires a bachelor's degree or an equivalent study program by correspondence.[2]

A study of the history of the Assemblies reveals that many of their early leaders were well-educated men, but what has been described as an "educational slump" took place with the induction of new clergy primarily, because the denomination had no established educational institution to which they could send their men and they were reluctant to encourage them to attend the "modernist" schools which they themselves had attended. With the induction of men with little or no formal education or professional training, the unavoidable results were the ingraftment of attitudes which reflected suppression and fear of education in general. Once the men were in places of denominational authority, any proposed education requirements were viewed, to an extent, as threats to their own security. This attitude was exposed in returns by statements such as, "Education is good, but Christ is better."[3] Few Christians, if any, would differ with this statement if it were a question of "either-or." The point here, however, is that the statement reflects an attitude of suspicion toward education in general. While there have been men throughout the movement

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[2]James S. Tinney, "Pentecostals Refurbish the Upper Room," Christianity Today, April 1, 1966, p. 47.

[3]Questionnaire 84, p. 2.

who have sought the continual raising of educational standards coupled with Scriptural acumen, they have been far too few and lacked the denomination authority and machinery to initiate large reforms. The questionnaire reveals somewhat of the dilemma they have faced and perhaps suggests the direction in which they are moving.

1.	I have not completed High School	8%
2.	I am a High School graduate	20%
3.	I am a Bible School graduate	49%
4.	I am a College graduate	18%
5.	I am a Seminary graduate	3%
	No reply	3%

Nevertheless, the previously low requirements for ordination provided opportunity for the demonstration of unusually successful Christian ministers without the assistance of formal education. The pastor who wrote the following statement ministers to an average Sunday morning attendance of 300 persons.

> I finished the eighth grade and was operating a general mercantile store when God called me at the age of twenty-eight years to preach. He has blessed and led me into a fruitful and wonderful experience in the ministry.[4]

Denominational Background

It was particularly interesting to note the individual minister's denominational background in light of his educational achievements. With the large percentage of second generation ministers now filling the pulpits, the educational

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[4]Questionnaire 96, p. 2.

system established by the early leaders is now being strongly reflected. For example, the following statistics show the influence of second generation clergy.

> I was born into or reared in a Pentecostal environment. If "no" state the denominational background from which you came.

A.	Yes	53%
B.	No	46%
	No reply	1%

It should not be surprising that the larger percentage of those designating a negative answer should be from a Methodist background. Of interest, also, are those of Baptistic and Catholic backgrounds and also those who had no tangible relations with any church organization. Five percent of their clergy (this would indicate a much larger degree in congregational members) are the result of some direct church outreach. The denominational backgrounds of the 46 per cent who responded negatively are listed below according to percentages.

Methodistic	14%
Baptist	9%
Roman Catholic	4%
Evangelical United Brethren	3%
Presbyterian	3%
Lutheran	3%
Christian Church	2%
Episcopal	1%
Nazarene	1%
Plymouth Brethren	1%
No previous religious affiliation	5%
No reply	1%

An ecumenical emphasis has not been exhibited to any

large degree within the denomination, nevertheless an attitude of charity has been manifested toward traditional churches. This is encouraging when compared with the large majority of conservative groups which display a hostile "separatist" attitude. It would be regretable to see the Assemblies of God Church emulate the same egotism which forced their founders out of the traditional churches half a century ago. While freedom of will cannot be legislated, charity must prevail among those who name the name of Christ. The questionnaire reflects a posture in the right direction.

> Would you object to exchanging pulpits with an approved denominational minister for one Sunday morning?
>
> A. Yes 17%
> B. No 80%
>
> No reply 3%

All these are contributing factors which affect a philosophy of, and form in, corporate worship. They are important insights because they afford clues to sources of positive strength as well as expose areas which demand serious consideration for remedial denominational action. Common worship which fails to consider the "totality" of man (spirit, mind, and body), fails to avail itself of the fullness of Christ's gift to the Church. His gift is "abundant" life.[5]

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[5]John 10:10.

CHAPTER VII

CONTEMPORARY SURVEY

The Act of Worship

Paul J. Emery, Sr., President, North East Bible Institute, Green Lane, Pennsylvania.

Education:
B.S., Youngstown University
Candidate, Master of Arts (administration)

Active Ministry: 26 years

Denominational offices: numerous
Board of Education--10 years
Executive Board of Education--8 years

President of North East Bible Institute: 3 years

Interviewer: Frank Masserano, April 29, 1966

Interviewer: Rev. Emery, do the Assemblies of God have a recommended Order of Worship? If so, would you define it? If not, would you describe the order of worship which is generally followed?

Interviewee: The denomination, as such, does not publish a recommended form of worship. By custom, it has come to be recognized that we do have a form of worship . though many would be reluctant to admit it. I personally have made a point in my preaching to call to their attention the fact that they criticize the liturgical churches for having such a stereotype form of worship, but we have come to the point where our own is just as stereotyped though not in written form and we are reluctant to admit that we do have it. But if there be any one set form of worship, it would be this. The service may be opened by a song leader standing behind the pulpit and calling the people to worship in a very informal statement; it may be done by the pastor. There are usually three hymns sung and generally it makes no difference how many verses there are in the hymn--they're all sung. There are exceptions

Order of Worship

Call to Worship

Hymns

Prayers

to this, of course, but I am giving you the general pattern. This is usually followed by an opportunity for the people to voice requests for prayer. This has become, in my opinion, a very detrimental part of the service in the sense that there are always those present who like to be heard who have nothing really to say and consume an unreasonable amount of time telling a story about their request for prayer which would be better left unsaid. This has hurt many services so that a good many of us have come to a point where we rarely ask for requests in a service. We insist on it being written and submitted in advance so that we may screen the things that should be read publicly and make the requests more intelligible to the people who are to pray. This then is followed by prayer. It has been customary in the Assemblies of God throughout its history for there to be a great deal of concerted prayer. Generally, through the years, this has been quite spontaneous. It has been recognized and encouraged as being in order. In many cases the leader of the meeting, whether this be the pastor or the assistant pastor or the song leader who may be conducting this part of the service, will say something like this, "Let us all join in prayer for these requests after which we will ask Brother John Doe to conclude our prayer." This is not quite as customary as it has been in past years, but it's still rather widely practiced. It is often practiced in our own chapel service. Here again I say that we have become very traditional in the way of doing things though we'd be very reluctant to admit it. After the time of prayer, which more often today is only one person leading in prayer, the service may then go on to another hymn or gospel-song, or it may be the singing of a chorus or two. We use a good many choruses (rounds) in our worship, some of which are very, very fine and meaningful, illiciting an attitude of worship from people. Quite often they develop a fine Spirit of worship in the hearts of the people. On the other hand, we have our full measure of choruses which are almost senseless little ditties.

(concerted prayer)

(summary prayer)

I trust you don't take me too literally about some of these things in your thesis, but I am very frank in stating my opinion. Leading people of our movement have done a great deal in recent years to encourage the development of better hymns, more meaningful choruses, than have sometime been used in the past. We've always had some good ones; we've always had some that aren't worth the time they take up in singing, but the trend is toward better, more meaningful music--when I say "better," I mean more scriptural, a more worshipful type of chorus--not just emotional ditties. After this portion it's very customary for the pastor to make the

Offering

announcements and then take up the offering or else reverse the order. It's very customary to have some special singing in the service that generally just immediately precedes the ministry of the Word. Then, of

Sermon

course, the sermon. A great percentage of our services are concluded by what we would

Altar Call

call an altar call--an invitation to prayer at the altar. These invitations vary in nature from strictly an evangelistic appeal to the unsaved, to a call to greater dedication by those who are Christians, to an invitation to those who are Christians and desirous of the Baptism of the Holy Spirit to come and seek this experience. Moreover, it may be a general invitation to the entire congregation just to come and worship the Lord in prayer for a little while. This is becoming more common. I have been in quite a number of services in recent days in which the only invitation has been to everyone to come and either kneel or stand around the altar and spend the time in worshipping the Lord as individuals in a company. Perhaps he expresses a praise--it could be petitions,

(as response)

whichever seems to fit the moment's need. Almost invariably the altar appeal which is made to the congregation following the sermon is the direct outgrowth of the teaching of the Word itself which has been given. The nature of the altar appeal will be governed usually by that which has been preached from the Word. If the message has been one which is geared primarily to secure dedication for

Christian service from the young people, the strength of the appeal will center around that. If the message has been directly on the availability of the Baptism in the Holy Spirit to the believer, the appeal will focus on that. Generally speaking, after the main focus of the appeal is made, there will be a generalizing of the appeal to try to secure as many as possible of the people to become worshippers in some sense in <u>response</u> to that which has been preached. In the service which I was in last Sunday night, the topic was on the joy of the Christian experience and dealt with the fact that it is intended by God that the Christian experience would be a joyful one. It dealt with the fact that many people often lose this joy and shirk God's love in a very mundane manner. It posited five or six reasons why people lose the joy and then the means of restoring this joy. Then the pastor gave a general appeal and almost everyone who was present responded--it was a very fine congregational testimony to the power of the Word. Usually there is an invitational hymn being sung in connection with the appeal. A verse may be sung, the pastor may intersperse some further appeal between verses. He may continue the appeal for some time or he may make it brief as he deems proper. He will then pronounce the benediction. Generally the pastor himself does it, but, on occasion, he will call upon someone in the congregation to do so. The benediction is usually not the formal type, not even those that may be quoted from the Word of God, although many pastors do use these. In connection with the altar service, he may say that those who wish to go are free to leave, but ofttimes people will just sit in their seats, perhaps worshipping, perhaps just waiting for other members of the family who are at the altar. I have been in several churches lately where the entire congregation, almost to a person, sits in their seats and waits until the altar service is over even though only a very few respond to the altar call. It was the custom for many years not to pronounce a benediction, but instead

Invitational Hymn

Benediction

(extended services)

to give the altar appeal and then as people finished their own personal praying they left the altar, sometimes sat in a pew for a few moments, and then went home. The altar services may have continued on in both circumstances for several hours. This still happens on occasion, but is rather rare now. Instead when the pastor senses that most people seem to have finished their interest in worship in prayer, he will ask them all to stand and will pronounce the benediction. Earlier I started to state the type of benediction as not being used by the more liturgical churches, but generally a very informal prayer by the pastor almost like a pastoral prayer itself, praying for the individual people to be guided by the Lord during the days of the week at their work, at home, at school or play, prays for their protection, prays that the work that has been begun in their hearts during the time of worship will continue. It has oft been said in the benediction that we are about to leave this place but let us not depart from Thy presence, O Lord, recognizing at least whether or not it's phrased in words with every benediction.

Holy Communion

Interviewer: Why do the Assemblies of God refer to Holy Communion as an "ordinance" rather than as a sacrament?

Interviewee: I'm not sure that the Assemblies of God have given much deep study to the differentiation of these terms. The emphasis placed by the Assemblies of God on the Lord's Supper is that it is a practice which was instituted by the Lord Himself and which He expects His followers to perpetuate primarily upon the basis of remembering His death and its importance to the soul's salvation. No emphasis whatsoever is placed upon any inherent power being in the elements themselves.

Interviewer: Do the Assemblies of God believe that in communion the presence of Christ is revealed in a manner distinct from all other acts of worship?

Interviewee: No.

Interviewer: Then would you consider that the Holy Communion may BECOME A MEANS OF GRACE, but a means of Grace no different from any other act of the Holy Spirit?

Interviewee: I think I would say yes. The major consideration of the communion in the Assemblies of God, I would say, is the value it has in bringing into sharp focus the efficacy of the atonement and the need which the individual has for the power of the atonement. The right to partake of the communion is not limited to these who are members of the church, but emphasis is placed upon the necessity of one having confessed their sins and being repentant toward God and they recognize the partaking of the communion as an exercise of faith in the atoning power of the blood of Christ for the remission of sins. In this sense the communion serves as a very strong point of focus to emphasize these truths to the communicant.

Real Presence

Interviewer: Do the Assemblies of God as a church expect the presence of Christ, the real presence of Christ, in their gathering for corporate worship?

Interviewee: I assume by your question that you mean the spiritual presence of Christ. And, if that is what you mean, I would answer a very strong yes. This is very strongly emphasized in all worship services in the Assemblies of God. Probably the one thing that marks the worship of the Assemblies of God more than any other one thing is this very strong emphasis upon the fact that as we gather together in the name of the Lord, HE IS IN THE MIDST. HE IS EXPECTED. It is, of course, an exercise of faith, but the encouragements to worship are focused toward your exercise of faith in the presence of Christ being there.

Interviewer: What is the primary function of the Holy Spirit in the corporate act of worship in the Assemblies of God Church?

Interviewee: First, I would say we recognize that Christ Himself is present when the church is assembled for worship. We recognize the presence of the Holy Spirit in our worship services at least by faith, and ofttimes we testify to the feeling which accompanies the recognition of the presence of the Holy Spirit. But the function, we recognize, of the Holy Spirit in the corporate worship is to magnify Christ. Now this, of course, is done first of all through the Word of God. We put great emphasis upon the Bible as the Word of God and we recognize one of the functions of the Holy Spirit as that of making the word Light to the hearer or the reader and to clarify truth, to emphasize to the consciousness of the individual believer the truth. In the final analysis I would say that the primary purpose recognized by the Assemblies of God for the presence of the Holy Spirit in the time of worship is to focus attention upon Christ, to inspire faith in Him, to lead the individual worshipper into a personal relationship with Christ.

Fasting

Interviewer: Does the Assemblies of God Church practice fasting?

Interviewee: In the early days of the Assemblies of God, it was written into their minutes that they would set aside Thursday morning and noon as a time of fasting and prayer. This was quite widely practiced in the early Assembly of God Churches, 1914 into the 1920's. But gradually the idea of fasting has diminished. It is still emphasized by some ministers and some people and some individuals practice it rather regularly--not long fasts which you have read about in other circles, but usually only skipping one meal or, at the most, two meals and that only while devoting oneself to a time of personally seeking God in prayer. A study of the New Testament shows that the word "fasting" has often been inserted in the later translations and that it is not found in the earliest copies; and it is felt that there is a tendency among those who over-emphasize fasting to make it a means of Grace. In

other words, earning their relationship with God and theologically we repudiate this position!

Verbal Response in Worship

Interviewer: Do members of corporate worship respond verbally?

Interviewee: In the early days of the Assemblies of God it was one of the earmarks. You could scarcely go into an Assembly of God service at any point in the service but what you would hear "Amen," "Hallelujah," "Praise the Lord." During the preaching of the Word of God it was very, very common; in fact, it was not thought that you were having a good service or the preacher was not doing a good job unless there were many, many such responses. I think I will have to say that I am sorry this has declined to a great degree. There are still many of our churches in which this is rather common, but in none as common as it was 20 to 30 years ago. In some of our services you will find almost none of it, and I regret this. The reason I say I am sorry to see the decline in it is because we have recognized this type of response as the freedom of the individual worshipper to participate uninhibitedly in the worship of the Lord and in His acceptance of and response to the preaching of the Word of God and recognition of the presence of Christ in the service. We feel that when this declines, it may be an evidence that the people are more inhibited or have permitted their minds to go woolgathering and are merely being entertained by what is going on and are not participating in the worship itself.

Stewardship

Interviewer: Does the Assemblies of God Church teach stewardship by tithe or pledge?

Interviewee: Definitely by tithe and offering. Many of our churches do give their people an opportunity to make pledges, usually for some particular fund such as the building fund or missions. Generally the tithes is the focus of emphasis and in the majority of our churches I would say that

the tithing and giving of offerings--free voluntary offerings on top of the tithes or in addition to the tithe--supports the work in all of its departments. There has been a trend toward budgeting the income or, perhaps I should say, distributing the income. The earlier practice was to take up a multiplicity of offerings or to use an envelope to designate the goal of the money by the giver. The trend today is toward budgeting the tithe and offering for proper distribution out of the general treasury of the local church.

Interviewer: Thank you very much.

The Forms of Worship

Clifford A. Browne, Business Manager, North East Bible Institute, Green Lane, Pennsylvania.

Education:
Central Bible Institute (graduate)
Graduate courses

Active Ministry: 9 years
District Official Positions: numerous
Business Manager at NBI: 4-1/2 years

Interviewer: Frank Masserano, April 29, 1966

Worship Forms

Interviewer: Rev. Browne, what is your opinion of some of the distinct worship forms that may be found in pentecostal worship services? That is to say, in what major way does a pentecostal worship service differ from the worship service of a traditional church?

Interviewee: Well, I would say that there are possibly several ways in which our worship service would differ from that of the traditional church. We do not conduct our

Communion

Communion service quite in the same manner as the traditional church. We are known for our method of praying in that we have audible congregational prayer rather than one individual reading a prayer as is generally the case. We do believe in the ministry of the Spirit in the speaking in tongues. It is not uncommon to have someone of the congregation speak a message in tongues, an unknown language to that individual as far as knowledge is concerned, and to find either that individual or another in the service bring forth its interpretation. This we believe to be a very definite ministry of the Spirit which began in the early days of the church and which we feel and have evidence that it is still continuing in the church today. The

Prayer

Glossolalia

Interpretation

Prophecy

congregation also may receive a message in prophecy which may be a message in a known

Water Baptism

language or a spiritual exhortation. And, of course, we do believe in the other gifts of the Spirit as they are numerated in the Book of Corinthians, and we believe that the Spirit of the Lord comes upon individuals especially for certain occasions to manifest these gifts as they are needed in the operation and function of the church. There is an area of slight difference among some of the evangelical churches in the method of water baptism. Our church believes that as Jesus was immersed in the River Jordan and he CAME UP OUT of the water, as we are to follow the same baptismal principle, that the candidate for baptism when they are baptized in water should be immersed and many of our churches provide baptismal tanks or, if they do not have such, they either utilize other facilities or nearby bodies of water. Our service is also distinctive from some other services in that we have a very free-form of worship. Our singing is evangelistic and intended to bring forth a ministry in music to the congregation. We do not believe that singing is just for the passing of time, but rather to unite the entire body in the service and in individual worship.

Hymns

Glossolalia

Interviewer: Have you ever experienced glossolalia?

Interviewee: Yes I have.

Interviewer: Have you ever experienced glossolalia in corporate worship or given an interpretation of tongues in corporate worship? If so, would you describe it?

Interviewee: I have given a message in tongues (glossolalia). I have spoken in tongues both in my own private life and public ministry. I have never given an interpretation to another or my own message in tongues. To this moment I have not yet received the gift of interpretation as it is recorded in the Book of Corinthians. As far as the manner in which this has worked, I was fully conscious of exactly what was transpiring when the Spirit of the Lord came upon

me and gave to me a message in tongues. I was not in oblivion or beyond my understanding, but fully conscious of what was transpiring and yet conscious also of the fact that this was an experience that was beyond myself in a sense that God has spoken--God is ministering through a vessel and it is the Spirit of the Lord that has come upon the individual--myself in this particular case, and (the Spirit of the Lord) is speaking in a language through me that I have never ever learned or studied in my entire life time.

Spiritual Dance

Interviewer: What is meant by dancing in the Spirit and have you ever observed this manifestation in corporate worship?

Interviewee: Yes, in one particular church in which I served as pastor there were several individuals who seemingly upon occasion would be dancing in the Spirit. This would often time come about during a period of prayer time in our church service when these individuals would seem to be exceedingly blessed in their own individual Spirit. Their hands may or may not be raised heavenward and just a sweet glow would come over their countenance and they would begin to slip out possibly to the aisle, as you might call it, in the Spirit--nothing obnoxious, nothing undesirable, nothing that would tend to make a person frown upon it, but rather just another evidence of God working in the individual--which we trust is to His praise and glory.

(edification of the body?)

Interviewer: Would you say that in these instances it was to the edification of the corporate body?

(personal edification)

Interviewee: I believe that was the general thinking of that body of believers; however, I would not definitely say, or want it to be conveyed, that my thinking is that the entire body is blessed by it. I believe it is more a personal blessing than it is a corporate blessing.

Interviewer: If it is a personal blessing

rather than edifying to the body, what is the scriptural basis for its appearance in corporate worship?

Interviewee: Possibly referring back to the time of David when he would be dancing in the Spirit.

Spiritual Singing

Interviewer: Would you define and describe what is meant by singing in the Spirit?

Interviewee: Singing in the Spirit--I think we, at all times, ought to sing in the Spirit. We don't always do so, but at least we should. Singing in the Spirit could be very much like speaking in tongues. One speaks in tongues when the Spirit of God comes upon them. One sings in the Spirit when the Spirit of the Lord comes upon them. I believe there are instances when total congregations have been moved upon by the Spirit and outsiders, that is those outside the church, even those on the street, have been ear witnesses to music that has transpired within a church service which they declare is beyond human conception. This is not the natural ability of those to sing, but the spirit of the Lord resting upon them. They sing beyond their own natural capacities.

Interviewer: The Assemblies of God have been referred to facetiously at times as "Holy Rollers." Does this term have its origin related to your denomination? What is your reaction to the term and have you observed such manifestations as rolling?

Interviewee: First of all, may I say that I object also to the term Holy Roller. I do not know its origin. I do not believe that it originated with the Assemblies of God because the pentecostal experience as well as the Methodist revivals were in operation for many years before the forming of the Assemblies of God Church. So on that basis I would assume that the term was used prior to the time of the Assemblies of God. As far as my own personal reaction to it, I do not believe that pentecostal people, as such, are

what some have termed Holy Rollers. I have, upon occasion, seen men or women who have been moved upon by the Spirit drop to the floor, spent some time in prayer maybe on their backs, maybe on their stomachs, but I believe anything of this nature, that is of God, is in order.

Interviewer: Ralph M. Riggs in his book, The Spirit Himself, designates prostration as a physical form in worship. Is it possible that what he has described is that to which you have referred?

Interviewee: I don't feel that prostration is necessary for worship; it may be resultant. I do believe that there are many individuals who do worship God through prostration and I believe for them it would be in order. As for my own personal experience, I believe upon one occasion only I was prostrate on the floor and that was because of the teaching I had received which made me feel that this was "in order" to receive the Baptism of the Holy Spirit. However, upon that occasion I did not receive the Baptism of the Spirit, although I will admit that my hours of prostration upon the floor were not unpleasant, but rather made me feel that I had gained an experience in the Lord. Whether that same gain would have been true had I been sitting in the seat rather than lying prostrate on the floor, at this point, I am not able to say.

Interviewer: Let me express my appreciation to you, Rev. Browne, for your courtesy and kindness in meeting with me and for your contributions in this interview.

Interviewee: Thank you, I am happy to help where I am able to do so.

The Dispensational Influences

Chester C. Roberson--Interviewed at Northeast Bible Institute
Born and reared in the Pentecostal movement

Education:
Southeastern Bible Institute--3 years, diploma
Florida Southern College--B.A.
Stetson University--graduate study
University of Florida--Master of Arts
Ed.D. candidate
Professor of Philosophy and Apologetics (Systematics II and III)

Interviewer: Frank Masserano, April 15, 1966

Dispensationalism

Interviewer: Professor Roberson, would you please describe in your opinion the influence of Dispensationalism upon the Assemblies of God in the earlier period of the movement, the time that it reached its greatest point of influence, and any trends in its acceptance among members of the Assemblies of God Church today.

Interviewee: Well, it's been my observation that the Dispensational teaching that influenced the Assemblies of God, I believe, is that influence which has come from some of our early leaders who themselves were influenced by the original Dispensational teachers and that these men being in a position of leadership in the movement naturally gave their own views. The influence that they had was accepted, I think, pretty widespread throughout the movement as the proper orientation in Biblical interpretation. As this older group of men retired from the active ministry the younger group of ministers coming up, some of them branching out into other areas of study are orienting the movement in somewhat a different direction at the present.

Interviewer: Could you name some of the early leaders in the Assemblies of God Church

who were clearly defined as Dispensationalists?

Interviewee: Well, I'm sure that Frank Boyd was very much influential in spreading dispensational ideas and Ralph Riggs has written something in this stream. The earlier men in our movement that began the movement in the teens and early twenties, I am not acquainted with so I would not be able to speak for them.

Interviewer: To what degree would you say that the Scofield Bible has influenced the Assemblies of God ministers in the last half century?

Interviewee: I think it has been a very deep influence. I heard a remark by a fellow teacher that years ago went through CBI before World War II and later graduated from Biblical Seminary with a B.D.; he remarked to me that when he was at CBI if you didn't have a Scofield Bible, you didn't count. So Scofield's Bible was, I think, the primary reference in CBI and this was probably repeated in the other Bible Schools around the country.

Interviewer: Would you venture a guess as to the period that you believe Dispensationalism had its greatest influence on Assemblies of God ministers?

Interviewee: I think it is definitely between the wars, World War I and World War II. After World War II there was a definite change in the complex of our ministerium. The branching out into various other viewpoints by some of the seminary graduates and others who went on to higher education have been influential in changing the heavy influence of Dispensational teaching. I believe there have been, right along, in the movement men of strong mind and persuasion that never endorsed the Dispensational movement itself, but there's no question that it was widespread in the Assemblies.

<u>Premillennialism</u>

Interviewer: I understand that the Assemblies of God Statement of Faith includes an article

which defines the movement as Premillennialist. Have there been men in the movement all along who were amillennialists or post-millennialists?

Interviewee: I don't think so. I believe you would find the requirement really to the common minister and to maintain papers would necessitate that you would have to believe in the premillennial view. You might hold some views about the weaknesses of the system and maintain yourself, but I think if you switched your main frame of reference to the amillennial or the post-millennial view, you would be called into question.

Interviewer: Thank you very much.

CONCLUSION

This study in contemporary Pentecostal worship has been interesting and I trust beneficial. The search, frustration, and crystallization of a preliminary philosophy of true worship has been rewarding in itself. The introduction and acquaintance with many new (to me) written sources has been excitingly broadening in my appreciation of various worship traditions. Surveying New Testament worship exposed me to the spirit of enthusiasm which was shared among those early followers of the "Way." Research into Fundamentalism as a distinct theological movement has given me a new perspective of an old and heavily freighted term. While "Pentecost" certainly has its Biblical sources, to fail to recognize historical movements which help set the stage for twentieth century "Pentecostalism" is to be less than honest. The study has been helpful in understanding why Pentecostalism (in America) is nestled within an Arminian theological framework with isolated baptistic characteristics. The greatest joy of gathering and assembling this data has been the confrontation, both in person and by correspondence, with men who minister within the Assemblies of God Church.

The appraisal of the questionnaires lays open to view areas which need decisive denomination action. Principal ones are as follows:

1. A confessional theological treatise produced by the most competent theologians within the

denomination and acted upon by the General Council.

2. The raising of educational standards principally within the Bible School movement.

3. The immediate establishment of an Assemblies of God Theological Seminary OR the establishing of an Assemblies of God Foundation at an accredited theological seminary, coupled with a new attitude of encouragement to those men whose ministries (within the denomination) would vastly profit by quality theological training.

4. A long and serious look at present organizational structures which provide the financial support for the operation of the educational system in view of today's urgent needs and tomorrow's revolutionary demands.

5. A sincere attempt at dispelling the myth that a stated order of worship and spiritual liberty are mutually exclusive.

6. The drafting of a recommended order of worship with a sound theological basis stipulating as a priori the precedency of the guidance and work of the Holy Spirit in corporate worship.

7. The inclusion of worship courses in all Bible institutions as required courses, giving a basis for Pentecostal worship forms and a broad perspectus of orthodox Christian worship.

Areas of "positive good" are just as obviously displayed in the evaluation of the questionnaires; more salient ones are as follows:

1. A sensitivity to the presence and guidance of the Holy Spirit in both individual lives and in common worship.

2. The operation of Grace-gifts within the corporate body.

3. The renewal of sub-apostolic enthusiasm (legitimate emotion).

4. A sense of expectancy (the real presence of Christ).

5. A common interest in the individual as a member of the worshipping community.

6. An extremely high percentage of congregational participation.

7. Extensive church outreach directly motivated within the act of worship.

The rediscovery (empowerment) of the Holy Spirit as reality in the life of the Church is the highest testimony which can be observed, although not given, by man. This resurgence of new life is an act of God who acts in salvation-history. While the act of worship within the Pentecostal movement has at times demonstrated abuses, it, nevertheless, has become the channel of dynamic Christianity to literally millions of people around the world. The Holy Spirit is the Spirit of renewal. The traditional Protestant churches are indebted to this new "Third Force" and the next fifty years will demonstrate the degree of that indebtedness. In their misgivings and harsh judgments, perhaps for a moment, their own turbulent histories were forgotten.[1]

> Worship is the highest act of which man is capable. It not only stretches him beyond all the limits of his finite self to affirm the divine depths of mystery and holiness in a living and eternal God, but it opens him at the deepest level of his being to an act which unites him most realistically with his fellow man.
>
> (Samuel H. Miller.)

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[1]William Warren Sweet, Revivalism In America, op. cit., p. 177.

APPENDIXES

Appendix I

WORSHIP QUESTIONNAIRE

Part I - Worship Form

A. MOST IMPORTANT: Please use the back of this paper to sketch an outline of the general form of your Sunday morning worship service. (Please list in order invocation; call to worship; number of songs; prayers; offerings; special music; sermon; Lord's Supper - where it is placed when administered as part of the service; benediction, etc.)

B. Divine Healing: Do you make prayer for the sick (annointing and laying on of hands) a definite part of the Worship service? Yes__/__ No____
If "yes," please state it in the above list. If "no," how often do you have a "healing" service?

C. Church Ordinances:
1. How often do you observe the Ordinance of Water Baptism?

2. How often do you observe the Ordinance of the Lord's Supper?

D. Vocal Music in Worship:
We utilize an organized choir regularly.
Yes_____ No_____

E. Instrumental Music in Worship: (check as many as applicable)
We use: (R = Regularly; O = Occasionally)

Organ	R___	O___	Brass	R___	O___
Piano	R___	O___	Woodwinds	R___	O___
Guitar	R___	O___	Strings	R___	O___
Accordion	R___	O___			

F. Church Bulletin:
1. We use a church "worship" bulletin regularly____
2. We use a church "worship" bulletin occasionally____
3. We never use a church "worship" bulletin____

G. State average Sunday morning attendance_____

Part II - Theological Basis

A. As an Assemblies of God minister what do you consider as the Scriptural basis for your "form" of worship? Please list Scriptural reference and state their function. (i.e. I. Cor. 14:26, participation; Acts 2:4, Holy Spirit endowment; I Cor. 14, demonstration of Spiritual gifts; I Cor. 11:23-33, the Lord's Supper.)

B. What, in your opinion, contributes to the historical basis for your "form" of worship? (Check as many as you like.)
   1. The Jewish Temple (Isa. 6:1-8)____
   2. The Jewish Synagogue (Luke 4:16-21)____
   3. The Lord's Supper (Matt. 26-29)____
   4. The Day of Pentecost (Acts 2:4)____

C. Do you consider your theological heritage to be
   1. Arminian (Wesleyan)____
   2. Calvinistic____
   3. Other (specify)____

Part III - Denominational Background

A. I was born into or reared in a Pentecostal environment.
   Yes____ No____
   If "no" state the denominational background from which you came.

B. Were you ever a minister in another denomination?
   Yes____ No____
   If "yes" please specify.

C. Would you object to exchanging pulpits with an approved denomination minister for one Sunday morning?
   Yes____ No____

Part IV - Educational Background

A. I am a High School graduate Yes____ No____
B. I am a Bible School graduate. Yes____ No____ Degree____
C. I am a College graduate. Yes____ No____ Diploma____
D. I am a Seminary graduate. Yes____ No____ Degree____

Comments or Suggestions:

Appendix II

"PREAMBLE AND RESOLUTION ON CONSTITUTION"

Whereas, God, our Heavenly Father, sent His only begotten Son, the Lord Jesus Christ, into the World, Who purchased and redeemed fallen man with His own precious blood, and called out of the world and saved a people, of whom He built and established His church (Assembly of God. Matt. 16:18), upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Head and Chief Cornerstone (Eph. 2:20), and organized and baptized it with the Holy Spirit, with its government upon His shoulders (Isaiah (:6-7), said "the gates of hell shall not prevail against it" (Matt. 16:18); and

Whereas, He gave the holy inspired Scriptures, (both old and new covenants, Heb. 8:6-13), as the all-sufficient rule for faith and practice (2 Tim. 3:16), as follows: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works," we therefore shall not add to nor take from it (Rev. 22:18); and

Whereas, He commanded that there should be no schism (Division, sectarianism) in His body, the GENERAL ASSEMBLY (Church) of the first born, which are written in heaven (Heb. 12:23); and

Whereas, We recognize ourselves as members of said GENERAL ASSEMBLY OF GOD (which is God's organism), and do not believe in identifying ourselves as, or establishing ourselves into, a sect, that is a human organization that legislates or forms laws and articles of faith and has unscriptural jurisdiction over its members and creates unscriptural lines of fellowship and disfellowship and which separates itself from other members of the General Assembly (Church) of the first born, which is contrary to Christ's prayer in St. John 17, and Paul's teaching in Eph. 4:1-16, which we heartily endorse:

Therefore, be it resolved, First, That we recognize ourselves as a GENERAL COUNCIL of Pentecostal (Spirit Baptized) saints from local Churches of God in Christ, Assemblies of God and various Apostolic Faith Missions and Churches, and Full Gospel Pentecostal Missions, and Assemblies of like faith in the United States of America, Canada, and Foreign Lands, whose purpose is neither to legislate laws of government, nor usurp authority over said various Assemblies of God, nor deprive them of their Scriptural and local rights and privileges, but to

recognize Scriptural methods and order for worship, unity, fellowship, work and business for God, and to disapprove of all unscriptural methods, doctrine and conduct, and approve all Scriptural truth and conduct, endeavoring to keep the unity of the Spirit in the bonds of peace, until we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, and to walk accordingly, as recorded in Eph. 4:17-32, and to consider the five purposes announced in the Convention Call in the February, 1914, issue of "WORD AND WITNESS:"

Resolved, Second, That we recognize all the above said Assemblies of various names, and when speaking of them refer to them by the general Scriptural name "Assemblies of God;" and recommend that they all recognize themselves by the same name, that is, "Assembly of God" and adopt it as soon as practicable for the purpose of being more Scriptural and also legal in transacting business, owning property, and executing missionary work in home and foreign lands, and for general convenience, unity and fellowship.[1]

[1] Combined Minutes of the General Council of the Assemblies of God, April 2-12, 1914, pp. 4-5.

Appendix III

GENERAL COUNCIL OF THE ASSEMBLIES OF GOD
STATEMENT OF FUNDAMENTAL TRUTHS

ARTICLE V--CONSTITUTION
(Revised 1961 General Council)

The Bible is our all-sufficient rule for faith and practice. This Statement of Fundamental Truths is intended simply as a basis of fellowship among us (i.e., that we all speak the same thing, 1 Cor. 1:10; Acts 2:42). The phraseology employed in this Statement is not inspired or contended for, but the truth set forth is held to be essential to a full-gospel ministry. No claim is made that it contains all Biblical truth, only that it covers our need as to these fundamental doctrines.

1. The Scriptures Inspired

The Scriptures, both the Old and New Testaments, are verbally inspired of God and are the revelation of God to man, the infallible, authoritative rule of faith and conduct (2 Tim. 3:15-17; 1 Thess. 2:13; 2 Peter 1:21).

2. The One True God

The one true God has revealed Himself as the eternally self-existent "I AM," the Creator of heaven and earth and the Redeemer of mankind. He has further revealed Himself as embodying the principles of relationship and association as Father, Son and Holy Ghost (Deut. 6:4; Isaiah 43:10,11; Matthew 28:19; Luke 3:22).

THE ADORABLE GODHEAD

(a) Terms Defined

The terms "Trinity" and "persons" as related to the Godhead, while not found in the Scriptures, are words in harmony with Scripture, whereby we may convey to others our immediate understanding of the doctrine of Christ respecting the Being of God, as distinguished from "gods many and lords many." We therefore may speak with propriety of the Lord our God, who is One Lord, as a trinity or as one Being of three persons, and still be absolutely scriptural (examples, Matt. 28:19; 2 Cor. 13:14; John 14:16,17).

(b) Distinction and Relationship in the Godhead

Christ taught a distinction of Persons in the Godhead which He expressed in specific terms of relationship, as Father, Son, and Holy Ghost, but that this distinction and relationship, as to its mode is inscrutable and incomprehensible, because unexplained. Luke 1:35; 1 Cor. 1:24; Matt. 11:25-27; 28:19; 2 Cor. 13:14; 1 John 1:3,4.

(c) Unity of the One Being of Father, Son and Holy Ghost

Accordingly, therefore, there is that in the Son which constitutes Him the Son and not the Father; and there is that

in the Holy Ghost which constitutes Him the Holy Ghost and not either the Father or the Son. Wherefore the Father is the Begetter, the Son is the Begotten, and the Holy Ghost is the one proceeding from the Father and the Son. Therefore, because these three persons in the Godhead are in a state of unity, there is but one Lord God Almighty and His name one. John 1:18; 15:26; 17:11, 21; Zech. 14:9.

(d) Identity and Co-operation in the Godhead

The Father, the Son and the Holy Ghost are never identical as to Person; nor confused as to relation; nor divided in respect to the Godhead; nor opposed as to co-operation. The Son is in the Father and the Father is in the Son, as to fellowship. The Father is not from the Son, but the Son is from the Father, as to authority. The Holy Ghost is from the Father and Son proceeding, as to nature, relationship, co-operation and authority. Hence, neither Person in the Godhead either exists or works separately or independently of the others. John 5:17-30, 32, 37; John 8:17, 18.

(e) The Title, Lord Jesus Christ

The appellation, "Lord Jesus Christ," is a proper name. It is never applied, in the New Testament, either to the Father or to the Holy Ghost. It therefore belongs exclusively to the Son of God. Rom. 1:1-3, 7; 2 John 3.

(f) The Lord Jesus Christ, God with Us

The Lord Jesus Christ, as to His divine and eternal nature, is the proper and only Begotten of the Father, but as to His human nature, He is the proper Son of Man. He is, therefore, acknowledged to be both God and Man; who because He is God and man, is "Immanuel," God with us. Matt. 1:23; 1 John 4:2, 10, 14; Rev. 1:13, 17.

(g) The Title, Son of God

Since the name "Immanuel" embraces both God and Man in the one Person, our Lord Jesus Christ, it follows that the title, Son of God, describes His proper deity, and the title Son of Man, His Proper Humanity. Therefore, the title, Son of God, belongs to the order of eternity, and the title, Son of Man, to the order of time. Matt. 1:21-23; 2 John 3; 1 John 3:8; Heb. 7:3; 1:1-13.

(h) Transgression of the Doctrine of Christ

Wherefore, it is a transgression of the Doctrine of Christ to say that Jesus Christ derived the title, Son of God, solely from the fact of the incarnation, or because of His relation to the economy of redemption. Therefore, to deny that the Father is a real and eternal Father, and that the Son is a real

and eternal Son, is a denial of the distinction and relationship in the Being of God; a denial of the Father and the Son; and a displacement of the truth that Jesus Christ is come in the flesh. 2 John 9; John 1:1,2,14,18,29,49; 1 John 2:22,23; 4:1-5; Heb. 12:2.

(i) Exaltation of Jesus Christ as Lord

The Son of God, our Lord Jesus Christ, having by Himself purged our sins, sat down on the right hand of the Majesty on high; angles and principalities and powers having been made subject unto Him. And having been made both Lord and Christ, He sent the Holy Ghost that we, in the name of Jesus, might bow our knees and confess that Jesus Christ is Lord to the glory of God the Father until the end, when the Son shall become subject to the Father that God may be all in all. Heb. 1:3; 1 Peter 3:22; Acts 2:32-36; Rom. 14:11; 1 Cor. 15:24-28.

(j) Equal Honor to the Father and to the Son

Wherefore, since the Father has delivered all judgment unto the Son, it is not only the express duty of all in heaven and on earth to bow the knee, but it is an unspeakable joy in the Holy Ghost to ascribe unto the Son all the attributes of Deity, and to give Him all the honor and the glory contained in all the names and titles of the Godhead (except those which express relationship. See paragraphs b, c, and d), and thus honor the Son even as we honor the Father. John 5:22, 23; 1 Peter 1:8; Rev. 5:6-14; Phil. 2:8,9; Rev. 7:9,10; 4:8-11.

3. The Deity of the Lord Jesus Christ

The Lord Jesus Christ is the eternal Son of God. The Scriptures declare:

(a) His virgin birth (Matthew 1:23; Luke 1:31,35).
(b) His sinless life (Hebrews 7:26; 1 Peter 2:22).
(c) His miracles (Acts 2:22; 10:38).
(d) His substitutionary work on the cross (1 Cor. 15:3; 2 Cor. 5:21).
(e) His bodily resurrection from the dead (Matthew 28:6; Luke 24:39; 1 Cor. 15:4).
(f) His exaltation to the right hand of God (Acts 1:9,11; 2:33; Philippians 2:9-11; Hebrews 1-3).

4. The Fall of Man

Man was created good and upright; for God said, "Let us make man in our image, after our likeness." However, man by voluntary transgression fell and thereby incurred not only physical death but also spiritual death, which is separation from God (Genesis 1:26,27; 2:17; 3:6; Romans 5:12-19).

Man's only hope of redemption is through the shed blood of Jesus Christ the Son of God.

(a) Conditions to Salvation

Salvation is received repentance toward God and faith toward the Lord Jesus Christ. By the washing of regeneration and renewing of the Holy Ghost, being justified by grace through faith, man becomes an heir of God, according to the hope of eternal life (Luke 24:47; John 3:3; Romans 10:13-15; Ephesians 2:8; Titus 2:11; 3:5-7).

(b) The Evidences of Salvation

The inward evidence of salvation is the direct witness of the Spirit (Romans 8:16). The outward evidence to all men is a life of righteousness and true holiness (Eph. 4:24; Titus 2:12).

6. Ordinances of the Church

(a) Baptism in Water

The ordinance of baptism by immersion is commanded in the Scriptures. All who repent and believe on Christ as Saviour and Lord are to be baptized. Thus they declare to the world that they have died with Christ and that they also have been raised with Him to walk in newness of life. (Matthew 28:19; Mark 1:16; Acts 10:47,48; Romans 6:4).

(b) Holy Communion

The Lord's Supper, consisting of the elements--bread and the fruit of the vine--is the symbol expressing our sharing the divine nature of our Lord Jesus Christ (2 Peter 1:4); a memorial of His suffering and death (1 Cor. 11:26); and a prophecy of His second coming (1 Cor. 11:26); and is enjoined on all believers "till He come!"

7. The Baptism in the Holy Ghost

All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Ghost and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church. With it comes the enduement of power for life and service, the bestowment of the gifts and their uses in the work of the ministry (Luke 24:49; Acts 1:4,8; 1 Cor. 12:1-31). This experience is distinct from and subsequent to the experience of the new birth (Acts 8:12-17; 10:44-46; 11:14-16; 15:7-9). With the baptism in the Holy Ghost come such experiences as an overflowing fullness of the Spirit (John 7:37-39; Acts 4:8), a deepened reverence for God (Acts 2:re; Heb. 12:28), an intensified consecration to God and dedication to His work (Acts 2:42), and a more active love for

Christ, for His Word and for the lost (Mark 16:20).

8. The Evidence of the Baptism in the Holy Ghost

The baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (1 Cor. 12:4-10,28), but different in purpose and use.

9. Sanctification

Sanctification is an act of separation from that which is evil, and of dedication unto God (Rom. 12:1,2; 1 Thess. 5:23; Heb. 13:12). The Scriptures teach a life of "holiness without which no man shall see the Lord" (Heb. 12:14). By the power of the Holy Ghost we are able to obey the command: "Be ye holy, for I am holy" (1 Pet. 1:15,16).

Sanctification is realized in the believer by recognizing his identification with Christ in His death and resurrection, and by faith reckoning daily upon the fact of that union, and by offering every faculty continually to the dominion of the Holy Spirit (Rom. 6:1-11; 8:1,2,13; Gal. 2:20; Phil. 2:12,13; 1 Pet. 1:5).

10. The Church

The Church is the Body of Christ, the habitation of God through the Spirit, with divine appointments for the fulfillment of her great commission. Each believer, born of the Spirit, is an integral part of the General Assembly and Church of the First-born, which are written in heaven (Ephesians 1:22,23; 2:22; Hebrews 12:23).

11. The Ministry

A divinely called and scripturally ordained ministry has been provided by our Lord for a twofold purpose: 1) The evangelization of the world, and 2) The edifying of the Body of Christ (Mark 16:15-20; Ephesians 4:11-13).

12. Divine Healing

Divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the atonement, and is the privilege of all believers (Isaiah 53:4,5; Matt. 8:16,17; James 5:14-16).

13. The Blessed Hope

The resurrection of those who have fallen asleep in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the imminent and blessed hope of the church (1 Thess. 4:16,17; Romans 8:23; Titus 2:13; 1 Cor. 15:51,52).

14. The Millennial Reign of Christ

The second coming of Christ includes the rapture of the saints, which is our blessed hope, followed by the visible return of Christ with His saints to reign on the earth for one thousand years (Zech. 14:5; Matt. 24:27, 30; Revelation 1:7; 19:11-14; 20:1-6). This millennial reign will bring the salvation of national Israel (Ezekiel 37:21,22; Zephaniah 3:19, 20; Romans 11:26,27) and the establishment of universal peace (Isaiah 11:6-9; Psalm 72:3-8; Micah 4:3,4).

15. The Final Judgment

There will be a final judgment in which the wicked dead will be raised and judged according to their works. Whosoever is not found written in the Book of Life, together with the devil and his angels, the beast and the false prophet, will be consigned to everlasting punishment in the lake which burneth with fire and brimstone, which is the second death (Matt. 25: 46; Mark 9:43-48; Revelation 19:20; 20:11-15; 21:8).

16. The New Heavens and the New Earth

"We, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness" (2 Peter 3:13; Revelation 21:22).

Appendix IV

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